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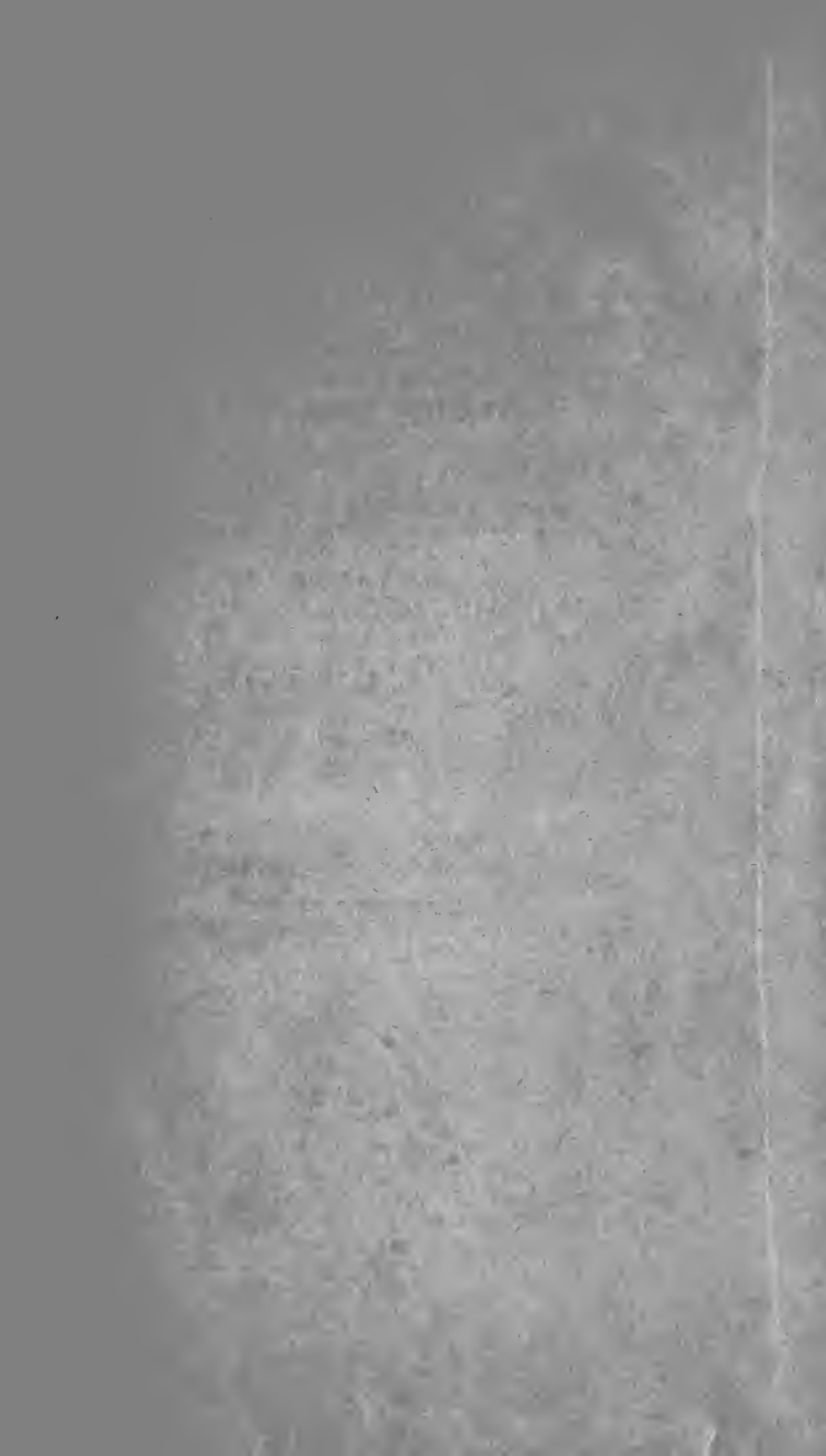
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Presented by Mr Samuel Agnew of Philadelphia, Pa.

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*Agnew Coll. on Baptism, No. ....*

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**WATER BAPTISM,**  
**Circumcision,**  
AND THE  
**LORD'S SUPPER,**

DISSECTED and ANALIZED;  
SHEWING THE DANGER OF RESTING IN THOSE SIGNS;  
The Spiritual Substance, and import of them, opened  
up in an experimental way.

TO WHICH IS ADDED,

**A Concise History**

OF THE

**ANABAPTISTS, or BAPTISTS,**

Calculated to establish weak Believers, and to rescue them from  
the power of the Devil, from Errors, and  
False Teachers.

THE WHOLE BEING THE

SUBSTANCE of SEVERAL DISCOURSES,  
PREACHED ON

**BAPTISM,**

And Written in consequence of special Impressions  
from GOD.

---

By **JOSEPH FRANCIS BURRELL,**

A SERVANT OF JESUS CHRIST;

*And Minister of Eshcol Chapel.*

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It is the spirit that quickeneth; the flesh profiteth nothing: the words  
that I speak unto you, they are spirit, and they are life. JOHN 6, 63.

But the natural man receiveth not the things of the spirit of God: for  
they are foolishness unto him: neither can he know them, because they  
are to be spiritually discerned. 1 COR. 2, 14.

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1816.

# WATER BAPTISM

EXAMINATION

## QUESTIONS

1. What is baptism?  
2. How is baptism administered?  
3. What is the meaning of baptism?  
4. What is the effect of baptism?  
5. What is the difference between baptism and circumcision?  
6. What is the difference between baptism and immersion?  
7. What is the difference between baptism and sprinkling?  
8. What is the difference between baptism and pouring?  
9. What is the difference between baptism and dipping?  
10. What is the difference between baptism and washing?  
11. What is the difference between baptism and cleansing?  
12. What is the difference between baptism and purification?  
13. What is the difference between baptism and sanctification?  
14. What is the difference between baptism and regeneration?  
15. What is the difference between baptism and justification?  
16. What is the difference between baptism and glorification?  
17. What is the difference between baptism and redemption?  
18. What is the difference between baptism and reconciliation?  
19. What is the difference between baptism and forgiveness?  
20. What is the difference between baptism and pardon?  
21. What is the difference between baptism and remission?  
22. What is the difference between baptism and release?  
23. What is the difference between baptism and discharge?  
24. What is the difference between baptism and acquittal?  
25. What is the difference between baptism and exoneration?  
26. What is the difference between baptism and vindication?  
27. What is the difference between baptism and absolution?  
28. What is the difference between baptism and exoneration?  
29. What is the difference between baptism and vindication?  
30. What is the difference between baptism and absolution?



## WAY-MARK.

*Wednesday, June 26th, 1816.*

**F**OR upwards of two years, my mind has been greatly affected, to see the infatuation of professing people for baptism, and being led to meditate much on this subject, I have felt an earnest desire to communicate what the Lord had shewed to me; and I had the satisfaction to find, that some of God's people were much established, edified, and comforted, by several discourses I preached on this difficult and much controverted point. Since that, I have often felt a pressing desire to write on this subject, in order, if possible, to defeat the baneful effects of this pestilence that walketh in darkness. Whenever it came upon my mind, I found my heart led out in prayer to God, for wisdom and understanding, being conscious of my weakness, and that it required more than common power from on high, to treat this subject with discretion and prudence. I had already began to write concerning Circumcision, and the Lord's Supper; and finding that God had

mility; for I was really overcome with a sense of the goodness, mercy, and faithfulness of my gracious God, who, thus answered me by fire; even the fiery baptism of everlasting love. In consequence of this condescending answer from God, and the unspeakable views, and the enlargement of heart he gave me, I feel an humble confidence, that my writing on the subject of baptism, &c. is according to his mind and will; and that he will most assuredly put his blessing upon it, that we may both now and for ever, ascribe all wisdom, power, and glory to him alone, who is most worthy, and blessed for ever, amen.

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*To the Christian Reader.*

I have the satisfaction to say, that I have not consulted with flesh and blood, nor sought to give flattering titles to any man: for though I am persuaded, that many persons who are of the baptist persuasion, are very respectable characters, yet as their superstitious notions concerning the sign of baptism render them not so in the sight of God, I have used great plainness of speech; instrumentally if possi-



ble, to bring them to a sense of their danger. Secondly, I hope that the Christian reader, will also be led to check his critical remarks, and look more at the subject matter of this book, than at the style it is written in; and rather give glory to God, who has given power to a stranger, to record and glorify, the wonderful works of God, in a language that is not native with him. Thirdly, I can truly say from my heart, that since the book has been written, and sent to the press, I have had that peace of mind and heart, which passeth all understanding, for against God and conscience what can be heard? May the Lord, the God of peace, give thee also, O reader, the witness of his peaceful spirit, that thou mayest worship the Lord thy God in newness of spirit, and not in the oldness of the letter; and that thou mayest comprehend with all real saints, what is that exceeding great excellence in spiritual baptism, which is not to be found in the water literally, but in the spirit, through Jesus Christ our Lord, amen.

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## CHAP. I.

### *Of Signs, and their use.*

**M**AN since the fall is become so limited a creature, that like a little child, he must receive the instructions of his heavenly father, in a way and mode, suited to his capacity. God hath made all things in the creation to be subservient to this heavenly purpose; so, "That the heavens declare the glory of God; and the firmament sheweth his handy works." All things are our instructors and teachers; the inanimate parts of the creation, as well as the animate. Man like a little child, hath need to have these things inculcated again and again, by way of remembrance, and at best, feels himself but a dull scholar, even as our Lord said to Nicodemus, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" God has seen good to convey heavenly instructions, by the medium of figures, signs, types, and images, that we are well acquainted with, in order gradually to lead our minds through the teaching of the Spirit into all truth; even as he saith by Hosea, "I have also

“ spoken by the prophets, and I have multiplied  
 “ visions, and used similitudes, by the ministry of  
 “ the prophets.” The Lord Jesus Christ used many  
 similitudes and parables in his discourses ; and so  
 did the apostle Paul, who compared himself to a  
 planter, and Apollos to a waterer, saying, “ And  
 “ these things, brethren, I have in a figure trans-  
 “ ferred to myself and to Apollos for your sakes ;  
 “ that ye might learn in us, not to think of men  
 “ above that which is written, that no one of you  
 “ be puffed up for one against another.” 1 Cor.4.6.  
 Independent of the many similitudes, and figures  
 made use of in the Holy Scriptures, God has set  
 forth three grand figures, to be as striking signs  
 of good things, namely, circumcision, baptism,  
 and the Lord’s supper.

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2dly.—*Danger of resting in these Signs only, and  
 of coming short of the substance.*

Satan, in all ages has been a roaring lion, seek-  
 ing whom he might devour, and his infernal hatred  
 and malice, has lead him continually to work up-  
 on the blindness, ignorance, and corruption of  
 men, to pervert, resist, and turn all things into  
 bane. The ceremonial law was certainly ordained  
 of God, for the welfare of Israel ; for it was their  
 gospel ; but they trusted to the blood of bulls and  
 of calves, and vainly thought themselves clean,  
 by conforming to those carnal ordinances, imposed

upon them until the time of reformation. With Corah, Dathan, and the other rebels in the wilderness, they reckoned themselves holy, and smote with the fist of wickedness, by persecuting the prophets God sent them, who declared, "That God had greater delight in them who obeyed his voice, than in all burnt offerings and sacrifices;" "for to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity as idolatry." These carnal jews delighted in those sacrifices, and outward ordinances, even as our modern professors also rest satisfied with outward duties, and the mere knowledge of things, while they were destitute of the power of vital godliness; God therefore loathed them and their offerings, because they saw not the death of his dear son, the real offering for sin, and rejected his voice in the prophets who were sent, to clear up and unravel these mysteries to them. He finds fault of his own institutions, because of their perverting them to a wrong use, saying, "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams,—I delight not in the blood of bullocks, or of lambs, or of he goats." He declareth that their oblations, were vain; incense, abominable; that the calling of assemblies, the new moons, and sabbaths, he hated, yea, that their most solemn meeting was iniquity. Do we not run the same risk of God's displeasure, if we trust to the out-

ward hearing of the gospel, to baptism, and the Lord's supper, and go no further than in a blind zeal for these signs, while we remain ignorant, that the gospel, and its signs, is the power of God to salvation to every one that believeth? It is with no small grief of mind, that I behold the progress of that deluded set of men, the advocates for water baptism, who, with much craft and fraud, propagate their false glosses upon the scriptures, and make many proselytes to the sign, while they hide either knowingly or ignorantly, the precious substance of it, and make their converts to sit down as members of Christ, who, notwithstanding they have been solemnly immersed in the water, yet are totally ignorant of the mysteries of true baptism with Christ. I am aware, that to combat with errors like these, which are so zealously defended, and so greedily received, is a very arduous undertaking, if not a hopeless one, as some may think, yet I am not without some comfortable hope, that as all things are for the elect sake, some of these, who stagger, may be established; and others may be rescued out of the snare of the fowler. Several also of the people of God, have expressed a desire, that the things which they have heard from me in several discourses concerning baptism, might be published, for the benefit of others; and being also encouraged by the testimony of some, who have received essential benefit, I have laid the matter before God, from time to time, for wisdom, understanding, and the special influence of his

most holy spirit to guide me, and he has made me willing, to minister the things I have received out of Christ's fullness to his elect, which are scattered abroad; knowing, that none but such, will receive my testimony; "But they will rather believe a lie, who received not the love of the truth:—for he that is of God, will hear God's words: but such hear them not, because they are not of God."

Man in his fallen state, is so blind and ignorant, that unless he is guided into all truth by the spirit of God, he stumbles at every step he takes, calling evil good, and good evil. I am certain, that many will cavil at me, and think that I seek to make void all signs and figures, which God has enjoined; whereas God is witness, that I earnestly seek to establish them, even according to God's intent and purposes, so that by separating the vile from the precious, the people of God may reap the spiritual blessings held forth by them.

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3rdly.—*Why Professors are so zealous about Signs.*

The reason wherefore the professed baptists, (as well as the advocates of circumcision of old,) contend so furiously about these figures, is this, because they being ignorant of the power of them upon their souls, and thinking that they have the word of God on their side, they, with crafty or ignorant zeal, enforce with great vehemence, the

necessity of conforming to the sign, saying, "He that believeth and is baptized shall be saved." Thus by various false glosses, they force baptism upon the consciences of their hearers, as absolutely necessary to salvation; but in the same time they offer not the savoury meat to the people; they keep the kernel, and make them to be satisfied with the shell. All pulpits ring with this, the ordinance of God! the ordinance of God! so did the judaizing teachers of old, saying, "Except ye are circumcised, and keep the law, ye cannot be saved." These also cried out, the ordinance of God! yet none sent them but the devil; in order to bring God's people into bondage. I conclude therefore, that these errors gain ground, because the people are totally kept in the dark as to the spiritual meaning of the signs of God's institution, and it is woefully true, that such blind guides manifestedly appear as limbs of antichrist or the beast, "whose kingdom is full of darkness." I shall therefore endeavour by God's gracious help, to shew the spiritual meaning of these three great signs, namely, circumcision, baptism, and the Lord's supper.

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4thly.—*Of Circumcision, and its spiritual meaning.*

God called Abraham alone and blessed him, and increased him, and said to his seed, "You only have I known of all the families of the earth." He had chosen them a peculiar people to himself,



above all the people that were upon the face of the earth, and in order to distinguish them from all others, commanded them to be circumcised. Circumcision therefore, was the outward seal or token of the covenant, God made with Abraham and his seed, to distinguish them from the unadopted part of the world. Circumcision as an outward sign of the covenant, was strictly commanded of God, saying, "Every male among you shall be circumcised, and ye shall circumcise the flesh of your foreskin; and it shall be a token (seal or sign) of the covenant betwixt me and you." This token like baptism, was enjoined with great severity, even on pain of being eternally cut off. Even he, that was born in his house, and he that was bought with money of any stranger, and not of Abraham's seed, God said "he must be circumcised," (denoting that the Gentiles should be also partakers of the benefits of this covenant spiritually.) The necessity of obedience to this command was so great, "That the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul saith God, shall be cut off from his people; he hath broken my covenant." What are we to understand by these things? Surely, they have important significations, namely, that God made this covenant with Christ, who was in Abraham's loins; and saith by the prophet Isaiah, "Look unto the rock from whence you are hewn—Look unto Abraham your father, &c." Surely Christ is meant here, who saith, "look unto me, and be

“ ye saved, all the ends of the earth : for I am  
 “ God, and there is none besides me.” Isai. 45. 22.

In order to see this more clearly, let us trace things to their original sources. Man was created in God’s image, in righteousness and moral holiness ; the love the law commanded, he was able to render, and being strictly upright he loved his maker ; but when he believed Satan’s delusions, and evil surmisings entered his soul, of God’s good intents, in debarring him from eating of the fruit of the forbidden tree, when he believed the witchcraft of the devil, and an evil heart of unbelief got the dominion over him, he then fell from his stedfastness, and was transformed into the image of the devil ; and his love to God, was changed into enmity against him. The scriptures declare that his children are born in the same fallen image : “ For by one man’s disobedience many  
 “ were made sinners.” And it is clear that all men by nature are enemies to God by wicked works ; “ For the carnal mind is enmity against God :” being therefore, like a broken vessel, which could not be made whole again, “ Not subject to the  
 “ law of God, nor indeed could be.” Man’s case therefore, was most deplorable, as God saith, “ O Israel, thou has destroyed thyself ; but in  
 “ me is thy help found.” This marvellous help is given, in consequence of the eternal counsel of Father, Son, and Spirit, the immutable Jehovah. God is love ; he is unchangeably so, and this eternal love flowed towards his elect from

everlasting ; but it was in Christ Jesus, that “ he  
 “ so loved them, that he gave his only begotten  
 “ Son, that whosoever believeth on him should not  
 “ perish, but have everlasting life.” The love of  
 God in Christ Jesus is the substance of circumci-  
 sion ; for he saith, “ yea, I have loved thee with  
 “ an everlasting love, therefore, with loving kind-  
 “ ness have I drawn thee.” By this covenant of  
 immutable love, God promised, that through  
 Christ, the hatred and enmity of his elect, which  
 they were influenced with by the fall, should be  
 removed, saying, “ And the Lord thy God will cir-  
 “ cumcise thine heart, and the heart of thy seed,  
 “ to love the Lord thy God with all thine heart,  
 “ and with all thy soul, that thou mayest live.”

It is evident therefore, from the universal state  
 of enmity of all mankind, that Abraham himself  
 was but a sign or type of Christ, with whom alone  
 this covenant was made ; Christ is the fulfilling end  
 of circumcision, and being circumcised the eighth  
 day, he became a debtor to fulfill this law of love,  
 which we had broken. This is the truth of God  
 in circumcision, of which Christ was the minister,  
 as Paul saith, “ Now I say that Jesus Christ was  
 “ a minister of the circumcision for the truth of  
 “ God, to confirm the promises made unto the  
 “ fathers.” For his heart was truly circumcised  
 with everlasting love towards God and man ; the  
 spirit of love come upon him without measure,  
 and he truly delighted to do the will of God ; and  
 by this spiritual circumcision of his heart ( or love )

he perfectly fulfilled the law we had transgressed. Nothing can be plainer to an enlightened understanding; for we are enabled to see and feel the opposite influences of Adam our natural corrupt head, and of Christ the spiritual immaculate head of his elect people: for as we were in the loins of Adam when he fell, we partook with him of his enmity to God; but as chosen in Christ, and being spiritually in his loins when he was spiritually circumcised with the spirit of love, we as truly partake with him of his circumcision, (or love) as we naturally partook of enmity (or uncircumcision) in Adam: "For as by one man's disobedience  
 " many were made sinners, so by the obedience of  
 " one (Jesus Christ) many shall be made righte-  
 " ous." Moreover we are partakers with Christ, and drink with him into one spirit of love, as it is written, "As for me, this is my covenant  
 " with them, saith the Lord; my spirit that is  
 " upon thee, and my words which I have put in  
 " thy mouth, shall not depart out of thy mouth,  
 " nor out of the mouth of thy seed, &c." Thus are we circumcised to love God, with a spiritual circumcision made without hands; the spirit reveals it, and sheds it abroad in our hearts, out of the fulness which is in Christ, "we are now the  
 " circumcision, which worship God in the spirit,  
 " and rejoice in Christ Jesus, and have no confi-  
 " dence in the flesh."

5thly.—*Therefore Circumcision of the heart, is a glorious reality; but this Sign without the substance of divine love is nothing.*

Paul saith, “ But he is a jew, which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God.” Thousands and millions have received the sign of circumcision, who were only distinguished from the heathen world by it; but were destroyed, for want of the love of that truth in their hearts: “ For he is not a jew, which is one outwardly; neither is that circumcision, which is outward in the flesh.” So the like may be said of baptism as a sign: for he is not a christian who is outwardly baptized; neither is that baptism which is outward in the flesh: but he is a christian, which is one inwardly; and baptism is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. Christian friend, whom God has made willing to be instructed, consider attentively what God saith concerning circumcision, that hereafter thou mayest understand what shall be said concerning baptism; for these two signs have a great affinity, the one to the other, and are enjoined with equal severity; however God shews in his word, that the sign did not in the least benefit the greatest part of Israel, for want of the reality of the substance: for although they frequently vaunted themselves about their distinguishing sign, and called the Gentiles by way of contempt, the uncir-

cumcised, yet as Paul saith, their circumcision, became uncircumcision, through their idolatry, whoredoms, thefts, contempt of God's laws, persecutions, and unbelief, &c. therefore they were rendered obnoxious to punishment even beyond the heathens, as it is written, "Behold, the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Amon, and Moab, &c. for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart." Jer. 9. 25, 26. You see therefore, that both are punished for want of the substance, consequently we must conclude with Paul, that "Circumcision is nothing, nor uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7. 19. He therefore is truly circumcised who loves his God; "For this is the end of the commandment, even charity out of a pure heart, and faith unfeigned, &c." The sign is of no manner of utility, if any come short of the love, which God has promised freely to give to them that are in Christ Jesus: "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but a new creature, and faith that worketh by love."

6thly.—*The reason wherefore the Sign was strictly enjoined.*

1st. By way of conviction, to all the world, of the absolute necessity of a change of heart, from enmity to love; promising his mercy to thousands of them that love him, and declaring that he would repay his enemies to their face, &c.

2dly. As Israel was distinguished from the heathen world by circumcision, so the true worshippers, and spiritual Israelites, should be manifestly distinguished by their love to God, his word, ways, and people, and really appear a special people unto God above all people upon the face of the earth; and particularly so, by their godly fear, and their hating of all evil, as it is written, “Ye that love the Lord hate evil.” For this love shed abroad, is the fulfilling of the law, and every one who is led by the spirit, is under the sweet influence of it; these stumble at nothing, and are distinguished from an ungodly world who walk in enmity: these walking in love, as Christ hath loved them, are the true circumcision; for as Christ saith, “By this shall all men know that you are my disciples, if you love one another.”

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7thly.—*Why Circumcision outward in the Flesh is abolished.*

Because as I said before, Christ is the fulfilling end of it, who being circumcised the eighth day,

made himself a debtor to give the law we had broken, that obedience which it demanded. God is well pleased for his righteousness sake, and by his circumcision we who believe, are truly benefited, because he kept and magnified the law, and made it honorable ; and having fulfilled all laws, types, and shadows, he as a vesture folded them up. It is therefore evident, that as the priesthood was changed, so was the law ; for the law of the spirit of life in Christ Jesus, makes us free from the law of sin and death. The new covenant is established, being signed and sealed with the blood of Christ, and by his meritorious death is now in full force, so that the old covenant is swallowed up in him, and vanished out of sight. God is now just and the justifier of him that believeth in Jesus ; and having received full satisfaction for sin, by the circumcision of his son, he applies the promises of the new covenant, by writing the law of love upon the heart of his chosen people. Thus all types and figures, vanished in Christ, the ever blessed substance, and circumcision in particular, as a sign under the old covenant, is abolished, and has made room for two new signs, namely, baptism, and the Lord's supper.



## CHAP. II.

*Of the Lord's Supper.*

**I** HAVE already shewed very largely, what God saith concerning circumcision, a sign of his own instituting, and how weak and beggarly it is in itself, if the precious substance is wanting. The same may be said of the sign of the Eucharist, or the Lord's supper, which is of no efficacy whatsoever to any, but to them which believe. Thousands, if not millions, have come to this sign and partook of it, who did it to their own condemnation, not discerning the Lord's body; such, were moved by carnal views and motives. Some, after a life spent in vanity, sin, sensual pleasures, and lust, when they come upon a death bed, and begin to reflect upon their ill spent life, then are they moved by legal convictions to fear the consequences, and have recourse to the Lord's supper; looking upon this sign, as a sure passport to heaven. Others, after they have heard the gospel, and received it with some degree of joy, these also partake of the bread and wine, although they never had any fellowship with Christ in his sufferings.

Many, because their natural understandings are enlightened, to discern the mystery in the letter, are moved with some degree of pleasure, on ac-

count of their ready comprehension: for man is ever pleased with the offspring of his own fancy; such, being puffed up with pride, eat and drink damnation to themselves, not discerning the Lord's body. Some also, being hardened through the deceitfulness of sin; whose conscience is seared with a hot iron, satan having deeply skilled them in the arts of hypocrisy; like Ananias and Sapphira, and with Judas, they creep into to the guest chamber, for by-ends, and carnal motives; some to get customers to their shop, or trade; others, with a view to partake with them that are poor, and widows indeed, of the bounty of God's people; such, indeed, "Feast themselves without fear; but are spots in the feast of charity,—to whom is reserved the blackness of darkness for ever: for their damnation is sure." On the other hand, many of God's people, as Paul saith, "are weak and sickly, and many sleep," being contented to receive the sign, without making spiritual efforts to bring the substance into their souls. No wonder therefore, that God chasteneth such that belong to him, lest they should be condemned with a blind world, which can see nothing but a sign; who, like the adulterous woman, "She eateth, and wipeth her mouth, and saith, I have done no iniquity." Prov. 30. 20. This sign therefore is vain, if the hidden power of it is not felt and understood, even as our Lord saith, "It is the spirit that quickeneth; the flesh profiteth nothing: the words I speak unto you, they

“ are spirit, and they are life.” Many vainly seek to enter in at the strait gate by an outward obedience to the ordinances of baptism, and the Lord’s supper, and shall not be able; for, “ When once “ the master of the house is risen up, and hath “ shut to the door, and ye stand without, and “ knock at the door, saying Lord, Lord, open unto “ us; and he shall answer, and say unto you, I “ know not whence ye be: Then shall ye begin to “ say, we have eaten and drank in thy presence,— “ but he shall say, I tell you, I know not whence “ ye are; depart from me, all ye workers of ini- “ quity.” When we consider how awfully men may be beguiled by the devil and sin, into ways that seem right in their own eyes, and know not that the ends thereof are the ways of death, it is high time to consider our privileges, lest we also being led away with the errors of the wicked, should fall from our own stedfastness, into a form of godliness without the power. Let us in a few words consider what is meant by the sign of the Lord’s supper.

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1st.—*Spiritual Meaning of the Lord’s Supper.*

As the feast of the passover, and the pascal lamb, were typical of Christ, so is also the bread and wine in the Eucharist. The lamb was to be without any blemish,—so Christ is the true Lamb of God, without blemish, and without spot, being

holy, harmless, undefiled, separate from sinners, and made higher than the heavens, as Paul saith, "For even Christ our passover is sacrificed for us." He being the substance of that sign, has abolished it, and has substituted another big with meaning, and by it, has opened up many gracious promises made to God's people. Bread is the stay or staff of life; and who is the staff of eternal life but Christ? So he saith, "I am the way, the truth, and the life." We cannot eat the flesh of slain beasts, and the fruits of the earth, which nourish our mortal bodies, and not see, if taught by the spirit, that our souls cannot live, without the divine virtue of the flesh and blood of him, "Who is the lamb slain from the foundation of the world;—who died the just for the unjust, that he might bring us unto God." Christ is the truth which sprung out of the earth, and his Godhead called righteousness, looking down from heaven, this is, that great mystery of godliness, by which those who believe, are nourished, and shall live eternally with, and in him.

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2dly.—*Christ Crucified, the gift of God.*

Behold, the wonders of free grace! That "God should so love the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Consider the love of the eternal God the Son, for

" He gave himself for us that he might redeem us  
 " from all iniquity."—And can we not see the  
 gift of God the Holy Ghost, for it was, " through  
 " the eternal spirit he offered himself without spot  
 " unto God." Christ declares " that verily ex-  
 " cept a corn of wheat fall into the ground, it  
 " abideth alone: but if it die it bringing forth  
 " much fruit." God gave his Son as the chosen  
 Israel, who should blossom and bud, and fill the  
 world with fruit. Christ saith, " My Father giv-  
 " eth you the true bread from heaven. For the  
 " bread of God is he which cometh down from  
 " heaven, and giveth life unto the world." We  
 all should have died under the hot displeasure,  
 the curse, and eternal wrath of God, unless God  
 had given his Son, who was made a curse for us,  
 by hanging on the tree, and so delivered us from  
 the wrath to come. We were all perishing with  
 hunger; but God gave us Christ the true bread,  
 which came down from heaven, as it is written,  
 " Truth shall spring out of the earth, and righteous-  
 " ness shall look down from heaven. Yea, the  
 " Lord shall give that which is good, (even Christ  
 " crucified) and our land shall yield her increase,"  
 that is, we shall be nourished, and grow up in  
 him, and live for ever. What shall we say to  
 these things, and what shall we render unto the  
 Lord for his saving benefits? Let us by faith  
 take this bread and drink this cup of salvation,  
 ever calling upon the Lord for more of it, and  
 from an overflowing sense of spiritual gratitude,

say with Paul, "Thanks be to God for his unspeakable gift." Therefore, I conclude that as God has freely given us bread and wine to sustain our bodies in natural life, so also has he freely given Christ crucified, to sustain our souls in eternal life. The similitude is exceeding strong, and by taking the bread and wine, we are continually reminded of the infinite merits of Christ's death and sufferings; he therefore, hath ordained this feast, as a most solemn feast day; "For this is a statute for Israel, and a law of the God of Jacob. This he ordained in Joseph for a testimony."

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*According to the Commandment of God our Saviour, this Ordinance is to be observed, by all such who have tasted that God is gracious.*

God is determined that none of his people shall smuggle, nor hide his favour like Nicodemus, and Joseph of Arimathea; but with them, they must come forth and shew themselves, otherwise, the Son of Man, would be ashamed of them before God and the holy angels. Consider therefore! Hark, and listen at the mighty voice of the Lord of Hosts, the God of our solemnities! "This do in remembrance of me!" Many are contented to look on, and consider not, that it is as great a command, as any in the book of God; others, although they favour the cause of God in heart, yet through the craft of the devil, they

hang back, fearing publicity, and through the fear of man are brought into a snare. I am persuaded that God will be obeyed, and will work that obedience, by the power of his spirit in his own people; and this I have particularly observed, that hypocrites, are very ready to come to this ordinance, for sinister views, and from wrong motives; but those who have a right to come, the devil tempts them to transgress this command, that he may finally bring them into bondage. Christ saith, "Take, eat; this is my body broken for you, this do in remembrance of me." He doth not say, peep, gaze; but take and eat; God therefore, often comforts his people while they look on, and sends them tokens for good, to encourage them to come in, that their joy may abound, and that by obeying, they may be blessed in their deed: for our Lord saith to his disciples "Know ye these things? And they answered, yea, Lord, then said he, happy are ye if you do them." "For whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." You will say, why do you so vehemently press us to come and partake of the ordinance, and yet do affirm that there is no efficacy in this sign? I answer, that I do not contradict myself, but still say, that there is no virtue in the sign to any who partake of it, but to the chosen people of God; for them the feast is made, and they only shall suck honey out of the rock by

faith: for to them it is given to know these wonderful mysteries, and to others not. Some come without understanding, and God hath said he will shew them no favor. Some neglect, and despise the table of the Lord, and God hath declared that he will despise also their image, and that they shall never taste of his supper; therefore, which ever way we consider the matter, this is the effect, to the one it is a savour of life unto life; but to the other a savour of death unto death. Some trembling soul will say, I would most willingly join the heavenly guests, but I feel myself so unworthy, blind, ignorant, troubled, and sinful, that I am afraid, lest if I join and partake, I should eat and drink damnation to myself. O the craft of the devil! How on the one hand he flatters, and imboldens the hypocrite, and on the other hand depresses, torments, and detereth the real saint from coming to his own resting place. In order to defeat all his attempts upon such, consider the following scripture evidences.

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2dly.—*Signs, marks, evidences, and characters of them, who are counted worthy to come to the Lord's Table; who by faith shall draw divine virtue through the sign, and by digging deep, shall find the treasure under it.*

Not those whose well furnished heads, make them to think that they are worthy; nor those



who are lifted up with pride, and imagine that they are rich and increased with goods, and have need of nothing : for they are sent empty away ; but the feast is made for the poor, and the maimed, and the halt, and the blind. Luke 14. 21. Such as feel their poverty, having not a single rag of righteousness to plead, who like the publican, feeling how beggarly sin has made them, and from a bitter sense of their wants, cry with him, " God be merciful to me a sinner." Such whom the devil by his fiery darts, blasphemous suggestions, filthy dreams, and dreadful temptations, has crippled, mutilated, wounded, and maimed ; such, God hath said, " Shall come that are ready to perish ;—bread shall be given them, and their water shall be sure." Such who are ready to halt, who are baffled and wearied out, with the conflicts between flesh and spirit, grace and corruption, who at times, when grace reigns, when they eat the word to the joy and rejoicing of their hearts, think and believe, that they surely have a right to the Lord's table ; but when through the power of satan their corruptions are stirred up, unbelief getting the mastery, they let go their former confidence, and fear, that all they felt before was but a delusion ; these things filling them with dismay, they are halting in their judgments : nevertheless, these are the characters, which are expressly invited to this feast : and they shall look through the sign, as through a transparent glass, at him who was broken, and pierced for them ;

their halting shall be healed: "They shall walk  
 " and not faint; and shall run and not be weary."  
 The last notable characters are the blind; and  
 they are accounted worthy, because the spirit of  
 God has made them sensible of their native blind-  
 ness, ignorance, darkness, and want of spiritual  
 judgment; for these have nothing left to boast of,  
 but being made honest, light is sown for them, and  
 gladness for these upright ones; "For judgment,  
 " saith Christ, I am come into this world, that  
 " they that see not might see; and they that see  
 " might be made blind."

If my reader, upon self examination finds him-  
 self to be one of these miserable, perishing, poor,  
 maimed, halt, and blind persons, then let him  
 know, that none, but the eternal spirit, hath pre-  
 pared his heart to know his state; and that being  
 now a sensible sinner, he cannot have any better  
 qualification, higher claim, and greater title or  
 right to come, and eat and drink at the Lord's  
 table: for he is really worthy, because he feels  
 himself most unworthy: "For Christ came not to  
 " call the self righteous, (who think themselves  
 " worthy,) but sinners, (yea, sensible, perishing  
 " sinners) to repentance;—They shall look at him  
 " whom they have pierced, and mourn,—." More-  
 over, a feeling sense of their unprofitableness, po-  
 verty and unworthiness, doth produce real humili-  
 ty in them; to such it shall be said, "Friends,  
 " come up higher: for whosoever humbleth him-  
 " self shall be exalted;—but whosoever exalteth  
 " himself shall be humbled."

*Blessed effects, and gracious promises made to such, who are poor, maimed, halt, blind, and greatly humbled, and who obey Christ's voice.*

1st.—*It is life eternal.*

God has in a special manner promised, that he will abundantly bless their provisions, and satisfy such poor with bread; with the hand they take the sacramental bread, and eat it; but the hand of their faith takes Christ and his satisfaction, and their souls eat immortal food, being replenished with vigour and satisfaction; they eat his flesh, and drink his blood, and have eternal life; they abound in hope, and being sensibly raised to newness of life, they joyfully believe, that Christ will also raise them up at the last day; they find as the Lord saith, "That his flesh is meat indeed, and that his blood is drink indeed." Though they may be unfruitful in their understandings for a season, wanting a greater measure of the light of life, yet by the joy, sweet mourning over Christ, and brokenness of heart, they are replenished with, this promise of their heavenly father is fulfilled in their happy experience, "Thy dead men shall live; yea, (saith Christ,) with my dead body they shall arise." Thus they eat, and live, not upon the sign, but through the sign upon him, who is the way, the truth, and the life. God the Father in his demands upon them in a broken law, had been a terror to them, when he seemingly turned them to destruction; but now they feel,

that he accepts them in his beloved Son as crucified for them, and applieth his atonement, saying, "Yea, I have loved thee with an everlasting love: therefore, with loving kindness, I have drawn thee;—return ye children of men." Christ the bridegroom of their souls also rejoiceth over them with joy, saying, "Eat, O friends; drink, yea, drink abundantly O beloved." The spirit of life within them saith, "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy heart. Let him drink, and forget his poverty, and remember his misery no more." This blessed comforter beareth witness with their spirits, that they are the children of God, who eat and drink this eternal life; yea, he mightily constrains them to say, "I shall not die, but live, that I might declare the works of the Lord." Consider therefore, thou trembling soul, what a blessed thing it is, to be poor, maimed, halt, and blind; for to such the promises in Christ are made, of bread, health, and eternal life; "They shall eat, and be satisfied, and praise the Lord, who hath dealt wonderously with them, and my people shall never be ashamed, saith the Lord." And as Christ declareth, they shall know the truth, and the truth shall make them free: "For it is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou has sent."

2dly.—*They repent, and die with Christ.*

The very moment the spirit of God comes upon the elect, to convince them of sin, the work of repentance is begun ; because by the fear of the Lord men depart from evil, and this fear is the beginning of knowledge and wisdom ; they gradually turn their backs upon the world, the flesh, and the devil ; sin appears more and more hateful, as they suffer for it with Christ ; and this experience, which Peter speaks of, is wrought in them, “ Forasmuch as Christ has suffered for us in the flesh, arm yourselves with the same mind ; for he that hath suffered in the flesh, hath ceased from sin.” 1 Pet. 4. 1. When such come to the Lord’s table, and hear their experience opened up and explained, they perceiving, that they already have fellowship with Christ in his sufferings, that their daily conflicts with all the powers of darkness, the bitterness they feel when iniquities prevail, crying out with Paul, “ O wretched man that I am, who shall deliver me from the body of this death.” I say, when they begin to understand, that by the spirit’s work upon their hearts, they manifestedly are one bread with Christ, being broken with him for sin, this, revives their hope ; they feel overcome with gratitude and compunction ; they melt under a sense of God’s goodness, who hath given them light to see where they are, and that they already have fellowship with the Lamb of God, being sore broken with him under a sight and sense of their sins ; and this

goodness of God leads them to that repentance, that needs not to be repented of ; thus being encouraged to look at the Lamb of God, that taketh away the sin of the world, and believing that they have a part and lot with him, they melt within, and repent ;—“ They smite upon their thighs, “ because they did hear the reproach of their “ youth.” They look at him whom they have pierced, and mourn for him, as *cæ* mourneth for an only son, and shall be in bitterness for him, as one is in bitterness for his first born. Zech. 12. 10.

This blessed experience, leads them to die with Christ to the world, and to themselves ; the more they hate sin, so much the more they die to it, and are freed from its tyrannical power. The law which gives vigour to, and is the strength of sin, becomes lifeless and dead, loosing in Christ its condemning power : “ For there is no condemnation to them that are in Christ Jesus, who walk “ not after the flesh, but after the spirit.” By feeling the weight of their sins, their blindness, ignorance, unbelief, and universal depravity, and being with Christ bruised for, and hating these dreadful effects of the fall, they experimentally discern the broken body of Christ, and effectually die with him ; but are also quickened together with him, and are raised up, and made to sit together in heavenly places in Christ Jesus, being made fruitful unto God ; as Paul saith, “ Wherefore, my brethren, ye also are become dead to

“ the law by the body of Christ; that ye should  
 “ be married to another, even to him who is rai-  
 “ sed from the dead, that we should bring forth  
 “ fruit unto God.” Rom. 7. 4.

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3dly.—*Union with Christ.*

Thus being sensibly poor, and needy, maimed, halt, and blind, they feel themselves one with him, who is called the poor and needy man; they discern their lord's body, by being also sore bruised and broken with him: because with him they suffer for and hate sin, and drink into one spirit. Christ sanctified himself for their sakes; that is, he so hated sin, that he gave himself no rest until he had purged it away by the sacrifice of himself. They are sanctified by the same truth, for being made to hate sin, they cease not to look at the Lamb of God, that taketh away their sin; by looking, they feel salvation flow in and repentance unto life; by faith, they look through the sacramental bread, and discern his broken body for them, which they eat spiritually, and find it to be meat indeed; they drink his blood as shed for them, and the cords of their sins giving way, they find it to be drink indeed. Thus by faith partaking of this bread of life, they become one bread, and effectually live with him; this life flowing out of his fullness, they grow now exceedingly under its nourishing and invigorating efficacy; so as to be

able to do those things which please their heavenly father : for like the prodigal they repent ; with David they offer the sacrifices of thanksgiving, being filled with unutterable gratitude ; and the dying love of their suffering Lord being shed abroad in their hearts, they repent, and abhor themselves, for their iniquities ; they mourn over him like doves ; yea, they glow, they burn, and rejoice with joy unspeakable and full of glory, finding truly, that he that dwelleth in this love, dwelleth in God, and God in him. Thus as Christ saith? “ He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.”

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*4thly.—Matter of comfort to God's elect.*

It is a faithful saying, and worthy of all acceptance, that “ God hath chosen the poor of this world (who are poor in spirit,) but rich in faith, and heirs of the kingdom.” Such are blessed, and particularly invited to come to this feast by name ; they thought themselves the very last, who could have any right to come, feeling themselves empty, waste and void ; yet God hath promised “ to comfort these waste, places of Jerusalem.” They have been lead to take an inventory of their spiritual goods and chattels, and found that they had not even a bed to lie on, that is, they found no rest for their souls : in mustering up their cloaths, they found them torn, tattered and stinking, even,



no better than filthy rags ; that is, they find not a good thought, or word, or work, but what they see dirt in, and find themselves altogether unrighteous ; destitute of comeliness : they have travelled with the companion to the altar, and have toiled with the week's preparation, but under these physicians they grow worse and worse : for the sorrows of death, and the pains of hell were not removed by these " Weak and beggarly elements." I am a living witness of the things I speak of ; for none could labour harder, to prepare himself by various means of abstinence, reading most devoutly, the things my task masters set before me, but all to no purpose ; for when I came to receive the elements of the Lord's supper, instead of comfort, I found an horror of great darkness overwhelm me ; my soul was made to tremble, and all my ignorant, blind, and proud preparations, were not acceptable to God ; " For he resisteth the proud ; " but giveth grace to the lowly." Souls that are labouring in their own supposed strength, to prepare, fit, and make themselves comely before God, know not that they are poor, and wretched, and miserable, and blind, and naked ; but when God sets their sins in order before them, and their secret sins in the light of his countenance, then these preparations, with their best performances, appear to be the most dangerous sins, they were ever guilty of ; because that in their blind zeal, they sought to cover themselves with a covering, but not of God's spirit, not knowing they were ad-

ding sin to sin. Under the mighty, and all-convincing power of the Holy Ghost, they now being with Paul, stripped of all their supposed good deeds, thoughts, purposes, and works, they beginning to see them no better than dung and dross; they sensibly feel their spiritual poverty, and absolute neediness; this brings a mighty famine upon them; they are astonished, grieved, and dismayed; a keen hunger is felt, and they intensely thirst after a better righteousness, and the mercy of God. Consider, mark, and inwardly digest these things, thou famished, bewildered, and trembling soul, that thou art this character! And that all the promises in God's book are thine; because the preparation of thy heart, thy sensible poverty, hunger, thirst, and spiritual longings, the whole of this is God's work; the effect of spiritual light and life, wrought within thee by the spirit of the living God. Let me now give thee a further token, that thou art this very character; for thou thinkest within thyself, and sayest, "O that I could believe that this is my case; for I could patiently wait and bear all these things, could I but be persuaded that what I feel, is the work of God; but alas, instead of poverty, I am surrounded with hosts of devils; hard thoughts of God, and despondency, are my sorrowful meat; I am full of murmuring, and fearfully hurried with unutterable impatience, full of confusion, and wearied out with torrents of rolling thoughts, confusedly contradicting one another; with David I say, in my haste, that "All

“men are liars.” For I cannot believe that I am spiritually poor, while I feel such an unrelenting spirit within me. O ! What obstinacy I see in my will ; and feel such amazing rising in my spirit against election, and the sovereignty of God, and that he will not accept my tears, nor my best endeavours to please him. When I consider how long I have sought him, how many prayers I have put up, what agonies I have felt, mine eyes failing while I wait for God ; all this, so far from producing the poverty you speak of, I feel a proud rebellious spirit rise within me, not much unlike that miserable apostate, who said in his despair, “O ! I wish I could be above God.” O ! What enmity I feel at such seasons, what quick, anxious, and swelling thoughts, seeking to escape in a way of my own casting up. Surely this is not poverty, to which the promises are made ; but the height of arrogance and pride, rebellion, and obstinacy ; therefore, the terrors of God surround me, and I am almost distracted, feeling unutterable condemnation, especially when influenced with bold, daring presumption, accompanied with unspeakable oaths, curses, and blasphemous suggestions : can I therefore presume to think, that I am poor in spirit ? I answer, that I have felt all this, and more too ; for these things cannot be fully described, and yet I believe now, that I was the very poor man, to whom the promises were made ; for in God’s time they flowed in to my astonishment. Consider therefore, that real poverty, is a deep sense of want.

A poor and needy man, would be rich if he could ; he would have a good house, bed, furniture, food, and all good and convenient necessities of life, but he cannot ; he works, labours, contrives, but all in vain : want is still at the door ; his utter inability therefore, is the reality of his poverty. This is the case with you spiritually ; for you would be rich in grace, and have a peaceable dwelling place for your soul ; you would most willingly put on the beautiful garments of salvation, righteousness, and praise, but cannot lay hold of them, for want of faith. A poor man fears his landlord, and other creditors, lest they should cast him into prison ; so in like manner, you are afraid that God will not hold you innocent, but cast you into the prison at last, because you have nothing to pay ; yet I am sure he will frankly forgive your enormous debt, according to his own promise, if you can but ask, seek, and knock at mercy's door. If you really experience the things described here, how can you doubt of being spiritually poor ? Read what Paul saith of himself, " For that which " I do I allow not : for what I would, that do I " not ; but what I hate, that do I.—For I know " that in me ( that is, in my flesh ) dwelleth nothing " good : for to will is present with me ; but how to " perform that which is good I find not." You see therefore, how poor the great Apostle of the gentiles was ; even like yourself, he felt himself utterly destitute, poor, maimed, halt, and blind ; yet Christ told him that his grace was sufficient

for him, and that his strength was made perfect in his weakness. Therefore, the riches of his grace is made perfect in our deep felt poverty, and none other have any claims to the promises, but the poor, the hungry, and the thirsty,—“ For he filleth the hungry with good things; but sendeth the rich empty away;—he will pour water upon him that is thirsty, and floods upon the dry ground,—and Zion’s poor shall be satisfied with bread.” Thus I have shewed in as few words as I could, the meaning of circumcision and the Lord’s supper, in order instrumentally to establish and comfort the poor of God’s flock, that they may be lead to distinguish the precious substance from the sign; and may God our heavenly teacher put a blessing upon it, and upon the doctrine of true baptism, which I am going now to set forth, according to its true spiritual import.

## CHAP. III.

1st.—*Of Baptism, and its origin.*

**BAPTISM**, like circumcision, and the Eucharist, is of divine institution ; being really an ordinance of God, which he has not commanded in vain, for it is also a sign of good and heavenly things, and if spiritually understood, and scripturally used, becomes a real blessing. God gave this ministry to John, (called the Baptist,) by revelation, and sent him to baptize. John I. 33. Our Lord Jesus Christ, who had already taken upon himself, to become sole debtor for all the sins of his people, by being circumcised the eighth day, now also came to be baptized, that he might fulfill all righteousness, and be anointed with the Holy Ghost. As an example to all he used the sign, in order to shew, that as water taketh away the filth of the flesh, so the Holy Ghost should sanctify and purify him and his elect in him, from all their sins and manifold defilements. In order to shew forth the weakness of water baptism alone, as administered by John, our Lord having finished the great work of redemption, the father himself being well pleased and reconciled, having made peace by the blood of his cross, I say, in order to shew forth the sign in a more spiritual point of view, he

commanded all nations to be baptized in the name of the Father, the Son, and the Holy Ghost. Mat. 28. 19. Whosoever therefore is baptized in that name, ought not to be baptized again, whether man, woman, or child, because the sign thus conveyed, shadows forth the sum and substance of the gospel.

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2dly.—*It is an error to set aside the Sign altogether.*

Seeing that God himself sent John to baptize, John 1. 33. ; and that it was an heavenly doctrine like circumcision, and the Lord's supper, typifying heavenly realities, Mat. 20. 25. ; and that our Lord himself was baptized with water, as an example, therefore, those men who reject water baptism as a sign of good things, err greatly ; for the spiritual import of it doth not invalidate the sign, that it should be neglected ; he that neglects it, is not obedient to God's word, and acknowledges not the truth which is after godliness : he is a fool, not discerning the wisdom of God in the institution. Let us therefore take heed, that while we seek to establish the substance, we do not reject or neglect the figure ; “ What therefore, God hath joined together, let “ no man put asunder.”

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3dly.—*General utility of Baptism as a Sign.*

It leads us to an enquiry what it is for ; the utility of it, and is calculated to convey strong con-

victions, when it is duly administered : for as circumcision was an argument, that all men were enemies to God by wicked works, and that except, they were circumcised in heart to love God, they should all be cut off ; so likewise baptism, conveyeth a strong conviction, that as all men by nature, are unrighteous, filthy, abominable, and unclean, that except, their souls are washed and cleansed from sin, by spiritual and heavenly things, prefigured by the water, they cannot be saved. **Baptism**, is therefore, a standing sign in the christian church ; a perpetual argument, to press men to go after the substance ; like the sign of an inn, denoting, that there is provision, (not in the sign, but in the house within.) When these things are faithfully handled, by a minister sent of God, he that is in a state of unbelief, or ignorance, is through the sign being opened up and explained, convinced of all ; he is judged of all : the spirit of God sets in with the word preached, and works faith in his heart to believe, that he is that filthy creature, whose soul needs spiritual washing : thus are the secrets of his heart made manifest ; and so falling down on his face he will worship God, and report, that God is in you of a truth. Thus, “ Faith cometh by hearing, and hearing by the “ word of God ;” of which, baptism is a part, that shall answer God’s purpose in appointing it, and it shall prosper in the thing whereto he sent it.



4thly.—*It is a hand post, that points to Christ, and his Baptism.*

We must take notice that water, whether used by John, or Christ's disciples, was the same sign, and not a different baptism: for some imagine that there was a difference, if so, why were not the disciples re-baptized? But as we do not read, that they were, we must conclude, that water from first to last, was the standing sign of both. The reason why some were re-baptized shall be considered in its proper place. John's baptism in substance was the same with Christ's, who drew the substance of John's ministry into this standing form, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." John baptized in the name of the Father that sent him, John 1. 33.; and in the name of the Son, and Holy Ghost, saying, "I indeed baptize with water unto repentance: but he that cometh after me is mightier, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Here he humbly acknowledges his baptism to be but a sign of good things; but that the spiritual baptism of Christ, and of the Holy Ghost, was the blessing prefigured by the water. Christ also sets it forth as a hand post, saying, "John truly baptized you with water; but ye shall be baptized with the Holy Ghost, not many days hence." Acts 1. 5, and 11, 16. Baptism is also a hand post to true repentance; for as I said before, when it is duly

administered, it convinces the sinner of the need his soul has of being washed, and repentance being thus began, leads him finally to Christ, “ Who “ is exalted a Prince and a Saviour, to give re- “ pentance unto Israel ;”—therefore, it is called the baptism of repentance, or unto repentance. Mat. 3. 11.

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5thly.—*Why was Baptism instituted.*

Circumcision being as I said before, a sign in the flesh of the children of Israel, of the covenant God made with them in Christ, he fulfilled all righteousness, and by his wonderful love to God and man, he became the end of circumcision, for life and salvation to all them that were in him : for none ever loved God with all the heart and mind,—but he ; therefore, circumcision has an end in him, and he was the minister of it, that the promise of God made to the fathers might come upon them ; that the love wherewith he loved God and them, might be in them. Therefore, having abolished the enmity, and made peace by the blood of his cross, “ For greater love hath no “ man than this, that a man lay down his life for “ his friends ;” he verily manifested, that he was circumcised with this wonderful love, by purging away our sins by the sacrifice of himself ; thus having cancelled all laws, types, and shadows, which were under the Old Testament, he also cancelled the sign of circumcision, which was the

seal under that dispensation ; and having sealed the New Testament with his blood, he abolished circumcision, which was now fulfilled in him ; and ordained a new outward seal or sign, of the efficacy of his blood and dying love ; saying, “ Go ye “ therefore, and teach all nations, baptizing them “ in the name of the Father, and of the Son, and “ of the Holy Ghost.” Thus the Lord left Israel in the flesh, to toil at their sacrifices, which could not take away sin ; and circumcision also became a trap to them, because the veil of ignorance, blindness, and prejudice, being upon their hearts, they could not look to the end of that which is abolished ; God therefore, because of their unbelief, took the kingdom away from them, and gave it to the gentiles, who should bring forth the fruits thereof ; as it is written, “ And ye shall “ leave your name for a curse unto my chosen : “ for the Lord God shall slay thee, and call his “ servants by another name.” That is, they shall be called christians, from Christ, in whose name they should be baptized.

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6thly.—*The Gentiles now, are God's national people by Baptism, even as the Jews were in time past by Circumcision.*

God commanded Abraham, that all belonging to his household should be circumcised, even such also, as were bought with his money, being not of his seed, and we find afterwards, that all the

house of Israel was continually distinguished from the heathens, by having this sign in their flesh ; so likewise the visible church now, is distinguished from the heathen world by baptism, which he hath commanded to be administered to all nations. Christ the spiritual Abraham, is a son over his own house ; which is the visible church among the gentiles, distinguished by baptism ; “ Who “ in time past were not a people, but are now the “ people of God : which had not obtained mercy, “ but now have obtained mercy.” Now the great mistake of many in all ages, especially the anabaptists or baptists, is this, they vainly supposed the christian church militant, should be pure and inaccessible to wicked men ; not a few of the waldenses thought so. This notion produced a vast many different sects among the anabaptists, who to this day cannot agree how to obtain this pure state : for they understand not the voice of the prophets, nor the rest of the scriptures ; which shew, that in the kingdom of God now, which is distinguished by baptism, there should be tares and wheat, good fishes and bad, wise virgins and foolish. It is necessary also to consider, that all the things which happened to Israel, the adopted people of God, are written for our admonition, and do surprizingly belong to the gentile or christian church now, who at present, are the only adopted people of God. Israel’s call out of Egypt, their travails in the wilderness, their murmurings, rebellions, provocations, and their idolatry, with all that the

prophets have spoken concerning them, every tittle of it belong to us, as a national people now. All this serves to shew, the propriety of infant baptism: for if none are to be baptized, but such who have a real change of heart, or as some say, who can answer truly for themselves, the visible church of Christ, might really be confined into a very small compass. Let us therefore consider, what is really the truth, that although millions of Israel, were circumcised according to God's command, yet only a remnant, according to the election of grace returned and were saved: being circumcised in heart to love God. Of all that came out of Egypt, who were circumcised in the wilderness, none entered the promised land, save Joshua, and Caleb; so in like manner, as God had a pure invisible church among Israel, he has also an holy, pure, undefiled church now, which is truly baptized with the Holy Ghost and with fire: the members of which are called with an holy calling, from time to time, from the midst of a crooked, and rebellious generation, who have nothing of the christian about them, but the name and the sign, which is baptism. The prescribed limits of the book I am writing, do not permit me to enlarge much upon these things, but only to give an idea to my reader, how he may by the word of God, and humble prayer, escape the subtle snares of those, who, by good words and fair speeches, deceive the hearts of the simple; and endeavour to bring them into bondage to the sign; to be re-

baptized, when God commands it not. As I write also chiefly for the sake of those, who, by their daily avocations and necessary labours, have not any opportunity to investigate every thing, that may cast a light upon the subject I am treating upon, I think it not unprofitable, to trace the rise of the doctrine I am opposing.

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7thly.—*A concise history of Anabaptism.*

Even so early as in the Apostle Paul's days, the mystery of iniquity in various shapes, forms, and modes, had already began to work. John declares "That many false prophets or anti-christs, had come forth into the world." After the departure of those great and eminent servants of God, many grievous wolves entered the sheep fold, not sparing the flock. Many from the Apostle's days, to the end of the first century, had already separated themselves, being sensual, not having the spirit; and the carnal mixture of human science, falsely so called, had made many to start aside from the simplicity of the gospel; so that their faith stood in the wisdom of men, and not in the power of God. Christ tells us, that, his word is spirit and life, and that the flesh profiteth nothing; but men in all ages have perverted his word, by putting carnal constructions upon it, and have made it of none effect by their traditions. Many who had started aside from the truth in-

sisted upon, that such who came over to their party, should be re-baptized, vainly imagining that this sign could not be administered, but by such, who were truly saints of God; they never considered that Judas also baptized, as well as the rest of the disciples, yet we no where read, that any that he baptized, were baptized again. When we come to consider, how soon the seeds of the grand apostacy began to be sown in the church, how many frivolous ceremonies were introduced, the swarms of monks, hermits, and other useless idle members abounded, moreover, that a form of godliness without the power was esteemed by many, so that it is not safe to depend upon the example of such contending parties, who tore one another to pieces. Again, we cannot but stand astonished, that so soon after Constantine the Great, had as an instrument, restored peace to the church, yet how rapidly errors of all sorts spread themselves, especially that damnable and monstrous doctrine, of Arius; which in a short time infected the whole christian world; and even to this day, many thousands, who make an open profession of Christ, are poisoned with it. It is with grief one beholds so eminent an instrument as Constantine was, surrounded with arian bishops; while in the same time he persecuted and banished, that great champion for the truth Athanasius. How blind must that good emperor be, as to the nature of baptism? Who put off being baptized, and waited, until he had committed all his sins, before he

thought proper to receive the sign. How blind therefore, must the generality of those bishops be, who could not teach him better? And point out to him the spiritual meaning of baptism, and so bring him off from looking to the sign, as efficacious in cleansing him from his transgressions, and point him effectually to the blood of Christ, which alone could cleanse him from all his sins. It is evident, from the whole course of ecclesiastical history, that most, especially those, who re-baptized all who came over to them, believed that the Holy Ghost and remission of sins, were conferred by baptism; so that this sign, for want of divine light, became a most dreadful bone of contention, murder, and blood-shed. This murderous spirit, has always been the characteristic mark of this sect in all ages; and it is certain, that they would now shew themselves in similar colours, if the excellent laws, and constitution of this country, were not a check upon them: for their bigotry, stiffness, and rancorous spirit, sufficiently shews, what many would do, if they could. My reader must consider, that I am not speaking of individuals, who, many of them are harmless and quiet, but I am endeavouring to discover the false spirit and errors of the party at large, hoping that God will give him light, not to be brought in bondage to the sign, and so come short of the substance.

I hasten now to shew, that this spirit of contention about baptism, began very early in the church, and that many rested in the signs of divine things,



and came to no perfection in experimental knowledge ; this the Apostle Paul plainly points out, saying, “ Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection ; not laying again the foundation of repentance from dead works, and of faith towards God, of doctrines of baptisms, —.” Heb. 5. 1, 2. He certainly meant the perfection of spiritual baptism, of which water baptism is the sign ; I have hinted already, that many had began to separate themselves, under the idea of forming themselves into an holy pure church, and with this view they re-baptized all that came over to them. None among the ancients, occasioned more disturbances than the montanists, and donatists.—1st. Montanus an ignorant enthusiast, of Pepuza, in Phrygia, pretended, God sent him to perfect the gospel which Christ had left unfinished ; he gave himself out to be the comforter, promised by our Lord to his people. He denied and prohibited, all lapsed persons, who had fallen into gross sins, ever to be re-admitted into communion. The necessity of frequent fastings, and other austerities, the uselessness of learning, meanness in apparel,—he mightily inculcated in his followers ; all which sufficiently shew, the sandy foundation on which he was built ; while his pretensions of being the comforter,—point him out, to be in the same condemnation as the devil his father. None were admitted into this sect, but such as believed these things, and they re-baptized all such who joined them:—and it is

said, that they even baptized the dead. The fair shew he made in the flesh, by macerating his body, and his insolent boldness,—procured him a vast number of converts, among all ranks of people, and even some among the learned: for the famed Tertullian, not only espoused this bad cause, but also defended it, with the utmost vigour and obstinacy. Well might the Apostle say, “Hath not God made foolish the wisdom of this world: for the world by wisdom knew not God.” Thus he brings to nothing the understanding of the prudent, and destroyeth the wisdom of the wise; who, will proudly look into the ark of God’s mysteries, by the eye of their corrupt reason; and therefore, are left twice dead and plucked up by the roots, in possession of an empty sign, without the precious substance.

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2dly.—*The Cathari, or pure.*

About the year 250, Novatian, a presbyter of Rome, eminent for his learning and eloquence, being a man of an inflexible rigid disposition, like all those who are righteous overmuch, insisted upon that gross transgressors, ought never to be readmitted into the communion of the church. Most however, of the Roman presbyters, chiefly Cornelius, were of very different sentiments. Shortly after, in spite of all that Novatian could do to prevent it, Cornelius was chosen bishop of Rome. Novatian refusing to submit to his authority, Cor-

nelius called a synod at Rome, in A.D. 261, and excommunicated him. In consequence of this, he and Novatus, a Carthaginian presbyter of ill fame, formed a party distinct from all others, which they denominated cathari, or pure; to which like the montanists they admitted none without a new baptism; for they reckoned no church pure but their own, and supposed that all others were polluted, the baptism they administered null and void; such defiled churches having no power to impart remission of sins. Take notice therefore, what wonderfull stress is laid again here upon the sign, by these separists, and what clouds and darkness came upon those things, which should have been for their welfare, for they became a trap. Not long after this controversy, that relative to the baptism of lapsed persons, and heretics, troubled again the churches in Asia and Africa exceedingly: for many of them would not re-admit such to communion without being re-baptized; this caused most violent disputes between Cyprian, bishop of Carthage, and Stephen, bishop of Rome, who opposed this erroneous baptism. The controversy however, in a measure abated, by the death of Stephen, and the opposite party went on with their unscriptural baptism. What shall we say, that it is truly astonishing that so near the apostolic age, men departed so quickly from the simplicity of the truth, enacting spiritual laws, which God had not commanded: for there is not a word in all the scriptures, which can possibly encourage

any to re-baptize such, as had received this sign in the name of the Father, Son, and Holy Ghost. It is in vain, for some to bring in the example of those twelve we read of in the 16th of Acts, for they having never heard that there was any Holy Ghost, it appears, that they had not been baptized, even in the purity of John's baptism, who testified of Christ, and of the Holy Ghost; it was therefore necessary, to administer to them the true form of baptism.

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3dly.—*The Donatists in 311, very like the Anabaptists in 1525.*

This party, took its name from Donatus bishop of Carthage; their rise and tenets, were similar to the Montanists and Novatians; but of far more dreadful consequences than either. The Donatists, like the baptists now, professed themselves the only pure and holy church, and admitted none that came over to them, without being re-baptized; they reckoned all other churches polluted, and held no communion with them; and pretended that the sanctity of their own bishops was such, that they only, could confer the Holy Ghost by baptism: they however, held in a great measure the same doctrines as their orthodox opposers. The question now is, how we must judge of this pestilent sect? Even as Christ saith, "Every tree is known by its fruit; for a good tree cannot bring forth evil fruit, neither can a corrupt tree

“ bring forth good fruit; therefore by their fruits, “ ye shall know them.” If violence and fury, murder and blood-shedding, if opposition to civil government, and disobedience to rulers,—are the marks, and evidences of a pure and holy church, then we must allow these re-baptizers, to be the only pure church upon earth. In A.D. 313, they brought their cause before the emperor Constantine, who assembled a synod, by which they were condemned. In consequence of their clamours, he appointed another much more numerous assembly of bishops, and the determination of this synod, were also against them. The Donatists, not satisfied with this, appealed to Constantine himself, who gave also sentence against them; and because of their desperate unchristian like conduct, deprived them of their churches, banished some of their seditious bishops, and put some of them to death, for their rebellious practices. The rest being very numerous, and full of rage, raised dreadful commotions in Africa. The Donatists, under the name of circumcellions, took up arms, and made war against all magistrates and civil government; perpetrating the most unheard of cruelties among their opposers. Their horrible crimes, murders, pillage, slaughter, and perfidious conduct, rendered them objects of the utmost detestation of all men. Their fury was such, that potent as Constantine was, he found himself under the necessity of abolishing the laws enacted against them. Under the succeeding reigns, being again

opposed because of their murderous spirit, their circumcellion troops, committed again most horrible assassinations, massacres, and murders, with the utmost violence and rage; they were however, attacked and defeated with great slaughter, by Macarius, the African governor. Though they were brought under at this time, yet at every opportunity, they did again and again, manifest their murderous and rebellious spirit. It must be allowed, that the pen of St. Augustine, and the prudent manner with which, he managed this dreadful controversy, more effectually defeated them, than even the emperor's troops: for he exposed their principles and tenets, in such a light, as rendered them absolutely detestable to all men. This murderous sect of re-baptizers, after having troubled the church for near three hundred years, at last came to nothing.

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Athly.—*The Baptists, or Anabaptists in 1525.*

Satan in all ages, hath transformed himself into an angel of light, to deceive the world; no marvel therefore, that his ministers are also transformed as the ministers of righteousness. When God sent prophets, the devil also sent false prophets; when God sent apostles, teachers, and in latter times reformers, the adversary sent forth the same characters; but the spirit of God calls them false apostles, false teachers,—therefore, we must not won-

der, that some of the re-baptizers, came forth some time after Peter Waldo's reformation, under the venerable name of waldenses, to cast a blind before the world ; as if it had been a very ancient practice, among the truly godly, to re-baptize those that came over to them. About the year 1525, when the contentions of the Pope, with Luther and the rest of the reformers, attracted the attention of Europe, swarms of anabaptists started up, like locusts, under a variety of leaders, who fancied themselves immediately sent by the Holy Ghost, to establish a pure church, which ought to be inaccessible to wicked men. These like the Donatists above mentioned, re-baptized all that joined them, and were influenced at that time, with the same murderous principles ; for being headed by Munzer, he commenced a furious war against all princes, laws, and magistrates ; giving out that Christ was just going to take the sole rule over all nations. The Elector of Saxony, and some other princes, seeing that there was no end to the horrible massacres they committed, at last, fell upon them with a numerous army, and defeated them at Mulhausen. It is said, that no less than one hundred thousand of them were cut to pieces. Munzer, their diabolical chief was taken, and put to a shameful death. In the year 1533, notwithstanding they had received repeated checks, and were much intimidated, John Bockold, commonly called John of Leyden, a tailor, with several others, collected a vast num-

ber of frantic enthusiasts, and made themselves masters of the city of Munster ; giving out, that it was to be the new Jerusalem, and that the spiritual kingdom of Christ should immediately appear. Bockold, being now king of Munster, attempted to seize upon Amsterdam, and several other places of importance in Holland, but was disappointed. For near three years, did he and his mad brethren reign in this city, committing in it the most enormous crimes, and ridiculous follies, that men under the influence of the devil could devise. It is said, that John wallowed in lust ; rioting in sensual gratifications, with no less than eleven wives he had married ; however, he came to an awful end, being put to death in a most ignominious manner, by Count Waldeck, who retook Munster, in 1536.

The anabaptists, were at this time almost brought to utter ruin ; for their principles making them to be detested, they were treated every where with that severity, their manifold crimes, murders, and lawless ravages deserved ; however, they were kept from sinking, by the exertions of Menno Simon, who from being a most abandoned popish priest, had become a zealous anabaptist. This man travelled about in various countries, as a public teacher, and spent five and twenty years, labouring to animate his dispirited brethren, and in a great measure succeeded. Menno, being a man of some genius, he soon became the oracle of his party ; and with his seeming meekness, gentleness, and discreet behaviour, he endeavoured to conquer



their ferocious spirit, so as to render them less obnoxious, to the censure of civil laws and governments. He succeeded in a great measure, and united them into one body; but they soon split again, into two notable parties, called *rigid* or *fine*, and the *moderate* or *gross*; and he lost his character and reputation, by sometimes siding with one, and then with the other. Menno believed and taught, that our Lord's humanity, was not formed of the substance of the virgin Mary, but was brought from heaven, or was created by the Holy Ghost; and many other tenets, he, and his followers held, which when brought to the test of God's word, appear rotten and dangerous to the souls of men.

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8thly.—*Reflections, upon the history of the Anabaptists; shewing also, that the three angels, Rev. 14, had no commission to re-baptize any.*

Thus I have endeavoured to shew, in as few words as I could, the rise, progress, and chief principles, of this re-baptizing sect in all ages of the church. Any person therefore, that is taught of God, and not biassed by prejudice, must if truly enlightened, consider and say, “How can such men be taught  
 “ of God, who in all ages, have laid such a stress  
 “ upon the sign of baptism, and have so grossly  
 “ mistaken the spiritual import of it? How can  
 “ we for one moment suppose that such pretenders

“ to purity and holiness, were really baptized into  
 “ Christ, who so manifestedly trampled upon all  
 “ divine and human laws? Who, thought them-  
 “ selves authorized by divine grant, and that they  
 “ were doing God service, by being filled with all  
 “ unrighteousness, fornication, wickedness, covete-  
 “ ousness, maliciousness; full of envy, murder,  
 “ debate, deceit, malignity;—who, by spreading  
 “ slaughter, assassination, and desolation where  
 “ ever they came, plainly shewed to all the world,  
 “ that they were under the influence of Apollyon  
 “ the destroyer?—Can we behold the present bap-  
 “ tists, although considerably milder and harmless,  
 “ without remembering that these, are the bigoted  
 “ children of such diabolical fathers? Do they  
 “ not hold the same doctrines, excluding all others  
 “ from any communion with them, except they  
 “ submit to their baptism? Have not the present  
 “ baptists, received the doctrines they hold from  
 “ those murderous fathers, by lineal descent from  
 “ generation to generation? Are they not tenaci-  
 “ ous, and ignorantly bigotted to the sign? Do  
 “ they not with the greatest enthusiasm, like their  
 “ fathers, tell us the wonderful revelations, experi-  
 “ ences, and manifestations, they have had in con-  
 “ sequence of being plunged in water?” Consider  
 “ the deadness, stiffness, and rage of this party,  
 when opposed. The scriptures point them out, as  
 it is written, “ The fool rageth, and is confident;  
 “ but a wise man feareth and departeth from evil.”  
 Is it not evident, that satan has decoyed them, to

make the same handle of baptism, as they of old did of circumcision, saying, "Except ye be circumcised, and keep the law of Moses, ye cannot be saved." The same delusive spirit causes our modern baptists to cry out, "The ordinance of God? The ordinance of God?" While they themselves know not what they say, nor whereof they affirm; but make baptism, an instrument to cement men together in the gall of bitterness, and bond of iniquity; leaving them stone blind and totally ignorant, of the real spiritual blessings, of the signs of God's instituting.

Consider all ye that fear God, and read the 13th and 14th Chap. of Revelation, in which you will see the rise of the beast, or the power and dominion of antichrist, and the horrible darkness that followed for many centuries; when the religion of Christ, was so disfigured by multitudes of ceremonies, rites, and inventions of men, as scarcely to be known; when nothing but religious fraud was practised, as it is written, "And he doeth great wonders, so that he maketh fire come down from heaven on earth in the sight of men," and that none might buy or sell, save he that had the mark, that is, an open profession of popery. In the 14th Chap. we read of three angels flying in the midst of heaven, having the everlasting gospel to preach, Rev. 14. 6.—These were not angels by nature, but angels by office; ministers, sent of God, to rescue his elect from papal darkness. Accordingly we read that when the man of sin had arrived

to estate of manhood, that is when the bishop of Rome, had at last obtained the title of universal bishop, from Phocas, emperor of Constantinople, in the year 608, after reigning for upwards of two hundred years, with little or no opposition, and every succeeding Pope and his instruments, had brought the world into worse than Egyptian darkness; however, God was pleased to raise up a great light, namely Claude, bishop of Turin, who in 823, made a noble stand against popery; he taught a most evangelical religion, and his doctrines took deep root in Savoy, Piedmont, and many more places. About 1160, Peter, surnamed Waldo, was also raised up by God, to oppose the prevailing errors of popery; this man, employed his wealth in getting the greatest part of the scriptures translated; and having formed a society of men, who, like himself, were dissatisfied with the religion of that dark age, he, in the year 1180, began publicly to preach, and his doctrines in a short time, shot like lightening through many parts of Europe. This is the first angel who had the everlasting gospel to preach. The second angel must be Wickliff, who gave another blow to popery, by translating the scriptures from the Latin into English; he mightily exposed the superstitions of the times, and his doctrines spread far and wide over Europe. The third angel is Luther, and his companions, who gave antichrist a mortal blow in 1517. The vehement manner with which he attacked the fraud, hypocrisy, and enormous wicked-

ness of popes, cardinals, and the school-men, is marvellously predicted by John in the Revelations, saying, “ And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.”—

These angels, or ministers of God, had a commission to preach the gospel, which they also did ; we therefore, challenge all the baptists in the world to prove, or once to shew, that they rejected infant baptism, or re-baptized any, who had received baptism in the due order and form ; but God sent them as he sent Paul, “ Not to baptize, but to preach the gospel.” Luther was so far from giving any countenance, or encouragement to the baptists, who started up in his days, that he declared them the plague of his life ; the pests of society ; and exhorted the princes of Germany to suppress them : for because of them, the good way of God was exceedingly blasphemed ; he therefore, took great pains by his writings and preaching against them, to convince all men, that he had no connexion with them, either in principle or in practice. What shall we say to these things ? Must we not conclude, that except the baptists can shew, that their leaders, or fore-fathers in their

faith, were these angels I am speaking of, they must absolutely be found liars, and intruders into those things which they have not seen, being vainly puffed up by their fleshly minds. But who in their senses, can once suppose, that a cause, which in all ages began in the lusts of the flesh, can be the long suffering cause of God? And who can, except they are blinded by the god of this world, to call evil good, once suppose, that leaders who were murderers, who built up their church in assassinations, massacres, and blood, are the holy sanctified angels, or messengers, that God hath sent to turn men from darkness to light, and from the power of satan to God? The professing baptists now, as I said before, have not received the doctrines they hold from God, but from Munzer, Stork, Rothman, Gerard, Knipperdoling, John Bockold of Leyden, but especially from Menno Simon; who considerably modified their tenets, yet this man was an heretic, as I shewed before. I say again, that this doctrine of re-baptizing came not from God, but the devil brought it over here into England, from Germany and Holland; that many who seemingly had began in the spirit, might be made perfect in the flesh, and come short of the substance; while they are deluded to feed upon the naked sign. God forbid, that I should either through malice, spleen, or envy, utter the things I do; but it is really from a thorough conviction, of the devil's subtle snare, and the cunning craftiness of men, whereby they lay in wait to deceive, that I

am constrained to testify, what God hath in great mercy shewed me, which things through grace, he hath enabled me to prove. It is most certain, that the principal leaders now of the baptist persuasion, and chiefly those, who make the most converts, are deeply tinged with errors, of a very serious and damnable nature; and some of their writings sufficiently testify, that I speak the truth: for some are subtle arians, denying the only Lord God, and our Lord Jesus Christ, by making him inferior to the Father, and the Holy Ghost inferior to the Son: thus bringing upon themselves, and their followers swift destruction. Many hold the pre-existence of the human soul of Christ; others with Menno, that he brought his human nature from heaven, which things they cannot prove from scripture; but they wrest the scriptures unto their own destruction; they continually stumble at the word, being disobedient: whereunto also they were appointed. Others are altogether of the arminian stamp; while some are antinomians of the first magnitude, screwing up men into such a height of faith, or as I may call it fleshly confidence, that will not admit of any doubts or fears; but this will be found at last, to be a conscience seared with a hot iron; such men by resisting the truth, and not receiving it in the love of it, have in just judgment all these strong delusions sent to them, that they should believe a lie: that they all might be damned, who believe not the truth, but have pleasure in unrighteousness. 2 Thess. 2. 11, 12.

“ O, reader, let not thy wrath and indignation be kindled against me, because I use such plainness of speech ; but exceedingly fear and tremble, lest thou be swallowed up by the horrible tempest, which shall come upon such men. If thou believeth not my testimony, yet if thou canst not overturn it, I tell the fear ; lest it should be found to be the truth of God at last. If what I have testified, has brought thee to shake and to fear, that thou art yet after all thy profession, upon a rotten foundation, then in the name of the Lord do this : confer not with flesh and blood : give no sleep to thine eyes, and trust in no human guide ; but draw near to God, tell him thy bewildered state, thy fears, and desires ; pour out thy heart before him, and wrestle with him like Jacob ; give him no rest : for the kingdom of heaven suffereth all this violence, and the violent take it by force. Let thy heart go out continually to him ; yea, cry day and night before him without ceasing ; then shalt thou most assuredly know, whether I have testified the truth or not. May God give thee this great wisdom for Christ’s sake, Amen.

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9thly.—*How some good men, both Ministers and others, came to hold with and inforce the baptism of Adults.*

I am persuaded, that they never received this doctrine from God, but from men : they have given a fleshly assent and consent to it, especially,



as there are many scriptures which seemingly do wonderfully favour the practice of it. These good men, have trusted to their reason, and brought not these things before God, who hath declared that he will be enquired of by the house of Israel, to do these things for them. They have not drawn near to God, saying from a heart felt sense of their blindness and spiritual ignorance, "Lord, I am a fool; do thou make me wise; I am more brutish than any man, and have not the knowledge of the holy; but thou hast promised to open the eyes of the blind. O! Thou eternal Father, Son, and Spirit, shew me the mystery of thy baptism." If John Bunyan, that excellent man of God, had gone this way to work, his God, would have delivered him, from his bondage concerning water-baptism, which he received the notion of in his spiritual youth from the baptists he was among; his writings sufficiently shew, that he was not clear in this point, and the tenderness of his conscience singularly appeared, in that he dared not refuse to commune with the godly, who held not with water baptism; and his godly fear in this matter, by allowing an open communion, drew upon him, the resentment of his more rigid brethren. I say therefore, that as many such good men, did not make the Lord their counsellor and guide, he hath for wise ends left them in the dark, in those very points, wherein they thought they had light enough, without troubling the prophet of the church for wisdom; yet he saith, "Without me ye can do

“ nothing.” God suffereth some good men, yea, very wise men to stumble, that others may fear, and have no confidence in the flesh ; but trust in the living God only : “ Who layeth up sound wisdom for the righteous.” I am sure that Luther, would not have allowed a carnal presence, of our Saviour’s body in the Eucharist, if he had not trusted to his own wisdom, and to the ideas he had imbibed from his former profession of popery ; “ He had not, because he asked not.” But those who are conscious of their ignorance, and shall seek at God’s hand, for understanding, shall find the knowledge of God : “ For if any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not ; and it shall be given him.” You may see therefore, how some good men have erred in the matter of baptism. I shall bring only one more example, as a warning to us all, that even the great Apostle of the gentiles, exceedingly erred through natural affection towards his brethren, and also because he asked not wisdom of God : for I am sure, that he would neither have circumcised Timotheus, nor would he have gone with the four men to purify himself with them in the temple, Acts 21. 21.—if he had asked wisdom of his God ; for the Lord would have said to him, “ Paul, if thou build again the things which thou hast destroyed, thou makest thyself a transgressor.” Gal. 2. 18. Let us now leave for a season, these dry regions of water baptism, and by the help of God break the shell, that we may get to the kernel.

## CHAP. IV.

## CONCERNING SPIRITUAL BAPTISM.

1st.—*They that are truly convinced of sin by the Holy Ghost, are spiritually baptized into one body, with Christ their suffering head.*

**CHRIST**, was a man of sorrows, and acquainted with grief all his days ; but as he had still greater afflictions to go through for our sakes, these he called his baptism ; saying, “ I have a baptism to “ be baptized with ; and how am I straitened till “ it be accomplished ! ” He was anointed with the Holy Ghost, that his humanity might be made of quick understanding in the fear of the Lord, which is, to hate evil ; and being tempted in all points as we are, yet without sin, he was made perfect in this knowledge of our sins through sufferings ; therefore, he hated wickedness, and longed to purge and sanctify himself from our sins, which were upon him ; this, he did, in the body of his flesh through death, and by his bloody baptism, put away our sins by the sacrifice of himself. As it is impossible, that the head of any man, can be dangerously and painfully wounded, and the rest of his members in the body not suffer with it, so it is spiritually true, that all God’s people are a

poor and afflicted people, who are by one spirit, baptized into one suffering body ; of which Christ is the suffering head. The spirit which came upon him, to make him of quick understanding in the fear of the Lord, according to promise, cometh upon every member of his mystical body, to create and work in them, that same fear of the Lord, or hatred to the evil of their nature, especially, the damnable consequences of an evil heart of unbelief ; even as Christ saith, speaking of this branch of the spirit's work, " And when he is come, he will reprove the world of sin, because " they believe not on me."—The spirit applieth the word of God with power, to convince and open the sinner's eyes to see his miserable state ; he feels the word to be " Quick and powerful, sharper than any two edged sword ;"—it becomes a hammer, to break in pieces his insensible stony heart ; it is a vehement fire : for it revealeth the fiery indignation and burning wrath of God. The sinner crieth out with David, saying, " Shall thy wrath burn like fire." Again, " Remove thy stroke away from me ; I am consumed by the " blow of thine hand." This divine teaching, brings unspeakable spiritual afflictions upon the souls of God's people ; in these waters they are baptized into Christ, to suffer with him, on account of their sins ; upon these deep waters they mount up to heaven before the judgment seat of Christ ; again, they go down into the depths of soul trouble, being plunged by this baptism into

manifold fears, misery, and despondency; lest, they should finally be swallowed up, and come short of salvation. The Apostle Paul, setteth forth this great and wonderful work of the spirit, in a beautiful, but tremendous figure, saying, “More-  
 “over, brethren, I would not that ye should be ig-  
 “norant, how that our fathers were under the  
 “cloud, and all passed through the sea; and were  
 “all baptized unto Moses in the cloud and in the  
 “sea.” The situation of the children of Israel was wonderful and terrific; when we come to consider, that, Pharoah and his host, with innumerable armed chariots, were close at their heels, pursuing them; the red sea also being divided, stood up in heaps, like a wall on their right and left; the terror behind, forced them to go into the midst of the sea, upon the dry space between the waters. Only imagine their critical situation, and what terror their hearts must be influenced with; death and destruction were behind them, lest, the Egyptians should overtake them: death was on the right and left, lest the waters of the sea should return in their strength, and overwhelm them. The Holy Ghost calleth this a baptism, which all God’s people, the spiritual Israel, must be baptized with: for what happened to them, is left upon record, for our admonition; so that in Pharoah, and his armed chariots and host, we may discern the rage of the devil against every man, whom God hath quickened and enlightened; how he helps forward their afflictions, by unbounded accusations, tempt-

ations, and fiery darts ; saying, " O foolish man,  
 " it is in vain for you to hope of being saved ;  
 " you have too long and willingly, been the servant  
 " of sin and of the devil ; therefore, your way is  
 " hid from the Lord, and your judgment is passed  
 " over from your God ; and he is now come to de-  
 " stroy you for your wickedness : besides, you see  
 " that sin still reigns in you, notwithstanding your  
 " efforts against it ; the devil also has still domi-  
 " nion over you, though you have tried to resist  
 " him to the utmost of your power. Your solemn  
 " vows, resolutions, and covenants with God, that  
 " you would serve him, and relinquish the devil  
 " and all his works of darkness, these, you have  
 " broken again and again. Surely, you have sin-  
 " ned against light, even against the Holy Ghost ;  
 " this, is the great transgression ; therefore, your  
 " damnation is just : for you knew the will of  
 " God, and did it not ; you knew the nature of  
 " evil, and yet entered into it ; therefore, hath the  
 " Lord delivered you into the hand of the devil."

Thus as Israel feared Pharaoh, so the terrified  
 sinner, apprehends the devil and his power ; who  
 with incredible violence, stirreth up the sins of  
 his nature, and then with hellish malice and fraud,  
 accuseth him day and night ; saying, " How can  
 " you think, O vain man ! That a creature so full  
 " of lust, envy, inordinate affections, and evil con-  
 " cupiscence, can hope for salvation. Behold,  
 " what a covetous grudging spirit you have ; you  
 " are a downright idolater, and a slave to the fear

“ of man ; the devil himself, shall be sooner saved  
“ than you.” Thus he is pursued by the devil  
and his host, and is terrified at the dreadful sight  
he has, of the evil of his sinful nature ; and noth-  
ing alarms him more, than the discovery he has,  
of the carnal enmity of his mind against God and  
his law : likewise the unbelief of his heart grieves  
him amazingly, knowing, that he that believeth  
not shall be damned ; he therefore, sinks in his  
mind, and his hope is removed like a tree. On  
the other hand, he dares not look up to heaven,  
for in his mind, he sees the incensed majesty of  
God, whose infinite holiness, righteousness, and  
justice, trouble his soul ; and the curses of a broken  
law, enter with great terror into his conscience.  
On the left hand, a flood of wrath stands as a wall  
against him, saying, “ The soul that sinneth, it  
“ shall die :” for it is written, “ Cursed is every  
“ one that continueth not in all things which are  
“ written in the book of the law to do them.”  
And this sentence shooting through him like an  
arrow, chains him down to the meditation of ter-  
ror, namely this : “ There shall be weeping, and  
“ gnashing of teeth.” On the right hand, a flood  
of wrath like a tottering wall, seemeth ready to  
fall upon him, because he has heard the gospel,  
and does not yet believe on the Son of God for  
life and salvation ; and these fearful sentences  
make him afraid, “ He that believeth not shall be  
“ damned.” Again, “ The soul that doth ought  
“ presumptuously, shall be destroyed from among

“ his people.” He feareth, that he is in the same case, and shall meet with the same end, as many sinners in Zion did, such as Cain, Achan, Esau, Onan, and Judas.—Moses was an eminent type of Jesus Christ, and as the children of Israel were baptized unto him in the figure, so must the people of God be baptized into the fellowship of Christ’s sufferings. A spiritual experience of these things, is the beginning of the real and only true baptism; of which the water is only a sign or distant figure. The fears, alarms, distresses, trials, apprehensions of God’s fiery indignation, and the floods of wrath, which are felt when the spirit of God convinceth and reproveth the world of sin, righteousness, and of judgment, these, are the baptismal waters of manifold afflictions, which God’s saints are called to experience in one body with Christ; to such, the following sweet promises are made. “ Though the Lord give you the bread of  
 “ adversity, and the waters of affliction, yet shall  
 “ not thy teachers be removed into a corner any  
 “ more; but thine eyes shall see thy teachers.”  
 Again, “ Many are the afflictions of the righte-  
 “ ous: but the Lord delivereth him out of them  
 “ all;” and this is no small branch of affliction to some who are weak in judgment, when water baptism is preached up to them, they are brought into bondage, not knowing what to do: let such acknowledge the Lord in all their ways, and he shall deliver them out of the hands of false prophets, and establish them in all their ways.



2dly.—*They who being convinced by the spirit of their last estate, who die to sin, to themselves, to the world, and to the devil's allurements, these, being spiritually dead and buried with Christ, are truly baptized.*

For sin which was by imputation upon Christ, he suffered in the flesh, and died the just for the unjust; he was plunged into the very depths of the baptismal waters of oppression, sorrow, and affliction. The floods of wrath entered into him to the uttermost, and no abatement was made to him for our infinite debt; for the Lord was pleased to bruise and put him to infinite grief; he was indeed the "Lamb roast with," and baptized in the burning fire of God's hot displeasure and fiery indignation. God spared not his own Son, but delivered him up for us all. The sword of justice awoke against the Lord's equal, and smote the shepherd, and he was put to death in the flesh. Our sins and the just wrath of God due to sin, put him to death; this, our Lord calls his baptism, and has declared that all his members, shall be baptized with the same. Mat. 20. 23. Now it is certain, that if a man's head is cut off, it dieth, and his whole body dieth with it. The church and Christ are one, our sins killed him, and all his members die also with him, when they are deeply convinced and reprov'd for sin. The Apostle argueth thus, saying, "If one died for all, (that is Christ) then were all dead." They were all dead in law, being under sentence of condemnation, through the offence of Adam; besides that,

they were all dead in trespasses and sins, being alienated and enemies in their own minds by wicked works. All men are in this dreadful state of death and separation from God ; but none know this effectually, but the elect members of Christ's body, who by the spirit of the living God, are baptized into Christ : for to them only it is given to suffer with him. This is really the truth in Christ, for so Paul declareth, saying, " Know ye not, that so  
 " many of us as were baptized into Jesus Christ  
 " were baptized unto his death ? Therefore we  
 " are buried with him by baptism into death : that  
 " like as Christ was raised up from the dead by  
 " the glory of the Father, even so we also should  
 " walk in newness of life." Surely, this is not water baptism, but the baptism of the Holy Ghost and of fire, whereby a man is brought in guilty before God, under whose sentence he effectually dieth to all hopes of being saved by his own righteousness. Christ certainly was holy, harmless, undefiled, separate from sinners, and made higher than the heavens ; his human nature was such, because of its union with his self existent Godhead ; and he could not have tasted of death, unless our sins had been upon him. I say therefore, that, as our sins were layed upon, and revealed in him by the Holy Ghost ; " For the Lord layed upon him the iniquity  
 " of us all ;" for this, he was oppressed, afflicted, bruised, and sorely wounded, and at last effectually died unto and for sin. So in like manner, the Holy Ghost descendeth from him the head, upon

every member of his body, to quicken them to feel, and suffer with him the wrath and displeasure of God, and finally to die with him unto sin. If any man hath felt the wrath of God, the weight of his transgressions, seeth no hope in himself, but can say with the publican, "God be merciful to me a sinner," this man is spiritually dead, and he is to summon up all the blows he has received from the curses of a broken law, the anger of God, the misery, fears, and despondency of his heart, when in his dying agonies he hath said, "I am cut off; for I feel the Lord will not hold me innocent; I shall certainly perish one day by the hand of the devil, and shall not see the Lord, in the land of the living; wo! is me, because I have sinned against the Lord."—Paul saith that such an one is to gather up all these deadly feelings, and dying speeches, and to "Reckon himself dead indeed unto sin, but alive unto God through Jesus Christ our Lord." He is a member of Christ, and therefore by virtue of union with him, "He is become dead to the law by the body of Christ," and is truly baptized into his death; he suffereth, grieveth, and dieth with him, and shall also reign with him: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Happy are they, who are thus baptized into Christ's death; for they shall receive the promise; as it is written, "Thy dead men shall live, (then saith Christ) together with my dead body shall they arise."

Men that have been thus humbled, and taught by the spirit, will not hastily contend for water baptism; for they shall sooner or later know, that the truth of baptism, hath been fulfilled in them, who die daily, as Paul saith, "For ye are dead, and your life is hid with Christ in God."

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3dly.—*Scriptural examples of some who were baptized into Christ's death, being plunged in afflictions, because of sin.*

Certainly Abraham was baptized here, when that mysterious darkness came upon him, just before God made a covenant with him, as it is written, "And when the sun was going down, a deep sleep fell upon Abraham; and, lo, an horror of great darkness fell upon him." Surely nothing in the world can produce or create, an horror of great darkness upon any man, but a deep sense of his miserable state, as a sinner, and God's wrath revealed in a broken law; this is the only place, where distress, affliction, darkness, and horror, can possibly be felt and experienced. The testimony of the saints of old, as well as the godly experience of good men now upon earth, will agree with my assertion. God is light, and in him there is no darkness at all; he that by faith cleaveth close to Jesus Christ, cannot either find darkness nor horror: but in times of trial, temptation, and affliction, faith being out of exercise, Christ the

light and peace of our souls being out of sight, at such seasons, the saint of God finds himself overwhelmed with darkness and horror, from a feeling sense of the deep depravity of his nature. An evil heart of unbelief, and the furious accusations of the devil, becloud his former sweet evidences, and darkness with horror often ensue. Jeremiah when tried, complains of this, saying, "He hath led me, and brought me into darkness, but not into light." Another saith, "Thou hast laid me in the lowest pit, in darkness, in the deeps." Again, "Fearfulness and trembling are come upon me, and horror hath overwhelmed me." Christ positively declareth, that in this miserable world, we shall be baptized with tribulation and afflictions daily: he forewarned John, and James of this, when they sought great things for themselves, saying, "Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my father." Moses, also was acquainted with these waters, and had been often baptized in them; these sanctified afflictions, rendered him more and more fit and capable to bear that burden layed upon him, as a type of our long suffering Saviour, and obtained him the epithet of being the meekest man upon the earth. His patience in bearing the manners of rebellious Israel was such, that we scarcely could have brought a proof that he had tasted of Christ's cup, and been

baptized with his baptism, unless the faithful word, had given us one or two evidences of it, when the tribulation of his heart was made manifested by his unadvised speech ; saying, “ Whence should I have flesh to give unto all this people ? For they weep before me, saying, give flesh that we may eat. I am not able to bear this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight ; and let me not see my wretchedness.” Again, when the people chode with him, at the waters of Meribah, in the anguish of his wrath he said, “ Hear now, ye rebels ; must we fetch you water out of the rock ?” But David gives us abundant proofs of this baptism having been well understood by him, not only as a type of Christ, but as having felt, and deeply experienced it himself. Let us therefore consider, a few lively descriptions he gives of it. “ Save me, O God ; for the waters are come in unto my soul. I sink in deep mire, where there is no standing : I am come in to deep waters, where the floods overflow me.— For mine iniquities are gone over mine head ; as an heavy burden they are too heavy for me.” Again, “ My spirit is overwhelmed within me.— Deep calleth unto deep at the noise of thy water spouts : all thy waves and billows are gone over me.” Thus a sense of his sins, the floods of ungodly men, a feeling sense of his corruptions, as a loathsome disease, often plunged him into the bap-

tismal waters of affliction ; and a keen apprehension of God's hot displeasure and wrath, because of sin, turned it often into a fiery baptism : yet God hath ordained that his people should go  
 “ Through fire and through water : but it is to  
 “ bring them into a wealthy place ;—for the Lord  
 “ will purge the blood of Jerusalem from the  
 “ midst thereof by the spirit of judgment, and by  
 “ the spirit of burning.”

The prophet Isaiah was well acquainted with this baptism, and gives us a moving account of it ; for after the Holy Ghost had opened his eyes to see the Lord sitting upon a throne, high and lifted up.—The infinite holiness of God, Father, Son, and Spirit, being proclaimed by the seraphims, made him sensibly to tremble, at the discovery of his own filthiness, unholiness, and misery ; under this baptism he died with Christ, crying out,  
 “ Woe is me ! For I am undone ; because I am  
 “ a man of unclean lips : for mine eyes have seen  
 “ the king, the Lord of Hosts.” This is more or less, the experience of every real christian ; for God hath chosen his elect in the waters and furnace of affliction, and hath faithfully promised to Israel, that is, to every wrestling, praying soul, who cry to him from these depths, saying, “ When  
 “ thou passest through the waters, I will be with  
 “ thee ; and through the rivers, they shall not  
 “ overflow thee : when thou walkest through the  
 “ fire, thou shalt not be burned ; neither shall the  
 “ flame kindle upon thee.”

I shall now conclude, by bringing in the Apostle Paul, as a striking example, to illustrate the baptism of the spirit. He tells us, that, "He was alive without the law once : but when the commandment came sin revived, and I died." He was alive to the works of the devil, to the world, and sin ; in his blind ignorance, he thought he was doing God service to murder his saints ; " For as he journeyed, he came near Damascus : and suddenly there shined round about him a light from heaven : and he fell on the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me." In that light he saw the offended majesty of God ; the spirit of Christ reproved him of sin, that is, of his ignorance and unbelief. God " set his sins before him, even his secret sins in the light of his countenance." The impressions he received, made him afterwards to warn sinners for three years, night and day with tears. Thus he was by the spirit baptized into Christ's suffering body ; he died spiritually, and counted all things he trusted in before, but dung and dross, that he might win Christ. God sent him not to baptize with water, but to preach the gospel ; that is, to tell poor sinners, who are over head and ears in afflictions, sorrows, and horrors, who are sensibly lost, cut to the heart, and undone, whose false hopes are destroyed, I say, that God sent him to inform them, that this is being baptized into Christ's death ; " That they are buried with him by baptism, and shall also be raised with him, through



“the faith of the operation of God, who raised  
 “him from the dead:” such, Christ came to re-  
 deem from death, and from the power of the  
 grave: “For he came not to call the righteous,  
 “but sinners to repentance.”

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4thly.—*An honest appeal to the Baptists, and all  
 others.*

Consider, that a great and awful day is coming,  
 in which God will judge the world in righteous-  
 ness by Jesus Christ; it will not avail then, for any  
 to enter into strife about words to no profit. It  
 will be of no manner of use to cry out, the ordi-  
 nance of God! The ordinance of God! The  
 foolish and simple, can no more be deceived in  
 that tremendous day. Hell and destruction, false  
 prophets and deceivers, shall have neither cloak  
 nor covering; for all things shall be made mani-  
 fest, when the mystery of God shall be finished.  
 The question will not be, whether you have been  
 sprinkled, or dipped in water, but whether you  
 have really and spiritually been baptized into  
 Christ's death. Remember, that Christ's words  
 are spirit, and they are life; the flesh profiteth  
 nothing. Spiritual experience only, can produce  
 a good hope: Let me ask you the following  
 questions, according to God's word. Can you re-  
 member the time when you were like Gallio, car-  
 ing for none of these things, being alive to the

world and all its vanities, when the devil and sin, had an absolute sway over you? Has a divine light ever shone into your souls, to make manifest your sinful nature, and either suddenly or gradually, shewed you the deceitfulness, wickedness, hypocrisy, and desperate unbelief of your hearts? Have you at all perceived in the same light, the infinite holiness, justice, and righteousness of God; so that wherever you went, or whatever you did, he followed you up, as a swift witness against you, searching your hearts, and making manifest that in your flesh dwelleth no good thing, but a loathsome disease, which made you to stink even in your own nostrils? Have these spiritual visions and reproofs, from God's word, sunk deep into your hearts; so that your life abhorred bread, and your souls dainty meat; all things becoming vanity and vexation of spirit, wishing, you had been either a horse, or a dog, rather than a sinful man, who must give an account of himself, before the judgment seat of Christ? Have you under these apprehensions of God's wrath and fiery indignation, sunk in your minds, being filled with fears, despondency, tremblings, and painful agonies? Saying, "I am undone; I have cut off  
 " like a weaver my life: I have no righteousness,  
 " and shall not see the Lord in the land of the liv-  
 " ing; for his terrors have cut me off, and I have  
 " no hope; moreover I have rebelled against the  
 " words of the Lord, and contemned the counsel  
 " of the most high, so that I feel there is not a step

“ between me and death :”—have these, and many more painful experiences troubled your minds? Have you had all your false hopes, refuges of lies, and towering imaginations brought down, being made exceedingly to tremble at God’s word; which like a fire has searched and burned up all your sandy foundations, of being saved by your own good deeds, and has made your own wisdom to appear foolishness; which tremendous word has revealed the curses of a broken law, so that wherever you read, flashes of lightening and of fiery indignation, have like a sword pierced you through? Has your sore ran in the night and not ceased; so that to this very day you are constrained to cry out in the agony of your soul, “ O wretched man that I am, who shall deliver me from the body of this death?” If you say to me, “ You are a mystic, and screw up things too high; it is enough for me that God has said, he that believeth and is baptized shall be saved. I have believed in water baptism, and have humbly submitted to be re-baptized, and have a comfortable hope that I shall be saved.” I answer in the name of God, whose word shall stand for ever, that if you have not experienced the things I have just stated, that you are carnal, and have never yet believed: for the Spirit of God when he comes to reprove of sin, worketh also faith in the sinner’s heart, to believe the reality of man’s dreadful fall, and the infinite wrath, anger, and hot displeasure of God against sin and sin-

ners; but if your heart heaves against the things I have proved, and your enmity is stirred up, to rail and cavil at these truths, which you cannot overturn, then it is evident, that you are totally ignorant of Christ's baptism, having never been baptized into his death; and your water baptism you hug and defend, appears to have done nothing for you: for you are ignorant, whole hearted, having never yet repented, and cannot understand with Paul, what it is, to be baptized into Christ's death, nor what is meant, by being buried with him by spiritual baptism: for if you did really experience those things in the spirit, you would let the shell of your carnal baptism go, and thankfully embrace the nourishing kernel of this divine baptism of the Holy Ghost; "Knowing, that if we be baptized  
 " into his death, and are spiritually buried with  
 " him, we also shall be raised with him.—If we  
 " be dead with Christ, we believe that we shall  
 " also live with him.—If we suffer, we shall also  
 " reign with him." Hezekiah acknowledgeth with gratitude, the benefit he had received after he had gone through this baptism of sorrow, affliction, and manifold fears, saying, "By these things men  
 " live, and by all these things is the life of my  
 " spirit." Paul likewise glorieth in the same, when he saith, "Most gladly therefore will I rather glory in my infirmities, that the power of  
 " Christ may rest upon me. Therefore I take  
 " pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's

“ sake : for when I am weak, then am I strong.” This is the verity of baptism : he therefore, that cannot see these things is blind, and cannot see afar off. He therefore, who is not willing to be blinded by satan, prejudice, and carnal conceptions of divine truths, must from a sense of his own native ignorance, go to the prophet of the church, even to Christ, who hath promised that his spirit shall guide him into all truth. Men err from the truth, only because they come not to Christ, who only is the truth ; but they go to man’s wisdom, and trust to their own sagacity. The devil knows that the sign of baptism is of no use without the spiritual substance ; no wonder therefore, that he doth influence men to be such sticklers for the water ; here he suffers no loss, and does with hellish wisdom promote his own interest, and that under the deceptive appearance of great zeal for religion. On the other hand, Christ’s wisdom in his word, is neither heard nor understood ; “ For the light shineth in the darkness, and the darkness comprehendeth it not.” But those who are taught by the spirit, will be instructed to make God their refuge, who hath said, “ All thy children shall be taught of the Lord ; and great shall be the peace of thy children.” O christian ! plead this before thy God, and thou shalt be taught indeed ; thou shalt not be ashamed nor confounded, world without end, amen.

## CHAP. V.

OTHER NOTABLE BRANCHES OF SPIRITUAL  
BAPTISM.

1st.—*He that is washed in the blood of Jesus Christ, is truly and spiritually baptized by the Holy Ghost.*

**T**HE baptism I have described, though perfectly safe and sure, yet is it not joyous to them that receive it, but exceeding terrible and grievous; however, the Holy Ghost which hath began the gracious work, will also carry it on. Could the sinner but see at first, the infinite wisdom of God in bringing him through this baptism of fire and water, he then would much more patiently bear, being plunged into this fellowship with Christ in his sufferings; and would even rejoice, knowing, that if he is a partaker of the sufferings, so shall he be also of the consolations. This however, being hid from him, doth nevertheless bring about the gracious purposes of God concerning him; “Who turneth man to destruction, and saith, return ye children of men.” Man’s ignorance of what God is about, doth effectually produce those mighty alarms, fears, terrors, and hasteneth that spiritual death, which is so necessary to

produce the new birth ; “ For unto God the Lord “ belong the issues from death.” When through the mighty teaching I have described, man is brought “ To put his mouth in the dust ; if so be “ there may be hope ;” when there is none left, nor shut up, and his soul draweth near unto the gates of the grave, and his life unto the destroyers, this, is God’s opportunity, to reveal the efficacious righteousness of his dear Son, whose precious blood cleanseth from all sin. Here we may again see the truth of spiritual baptism ; for as the water serveth to cleanse the filth of the flesh, so the blood of Jesus Christ, washeth the soul from the defilements of sin. God who has opened the sinner’s eyes to see his deadly wound, and utterly lost condition, doth now change the scene, by opening his eyes to see, and his heart to believe, that in Christ only, he hath redemption through his blood, even the forgiveness of sins. Man by sinning has committed an infinite transgression, because he sinned against God ; who is infinite justice, righteousness, holiness,—who declareth that he will by no means clear the guilty ; and that his blood shall be upon his own head ; thus, he has forfeited his blood, or life, by transgressing the law of God, and except a proper satisfaction can be made, to the immutable justice of God, he must perish for ever. God, the Father, Son, and Holy Ghost, three persons, of equal majesty, power, and eternal glory, being yet one God of undivided essence, this great and mysterious God in infinite wisdom, mercy, and love,

resolved, purposed, and agreed, that this wonderful work should be accomplished, to the praise of the glory of the riches of his grace, wherein he has abounded towards us in all wisdom and prudence: for Christ the Lord from heaven, the quickening spirit, and who is in all points equal with the Father, hath condescended to undertake man's desperate cause; and hath really appeared upon earth, as God manifest in the flesh. In that nature which he assumed, he, as a public head, stood in the gap; and closed the breach sin had made, by obeying in all points the precepts of the law; and humbled himself, and became obedient unto death, even the death of the cross. Christ being a divine and infinite person, every thing he did for his elect, acquired an infinite dignity, virtue, and efficacy; so that man's infinite transgression was completely removed in that day, when he said, "It is finished." Christ being Jehovah, the blood of his humanity is called the blood of God, because of the mysterious union of his two nature in one divine person. This precious blood, is that blessed fountain, which now standeth wide open, for sin and uncleanness; it floweth freely for all sensible sinners; who have been, as I described before, baptized into Christ's death. The spirit of God, who hath reprov'd and mightily conviuced the sinner of his transgressions, so as to cause him to die with Christ, doth now further take of the things of Christ, and washeth him in his blood; and by working faith in his heart, he



is made to look at him whom he hath pierced, and to pass from death unto life; this, is the glorious baptism of the spirit; as Christ saith, "Except  
 " a man be born of water and of the spirit, he can-  
 " not enter the kingdom of God." The water, is not water baptism, but the deep affliction, distress, and deadly sorrows, he hath gone through, being plunged with Christ into death and the grave; but he is quickened and made to rise with him into newness of life, by the almighty power of the spirit of God. Thus he is born again of the spirit, who applieth the atonement, and doth bear witness with his spirit, that he is a child of God. Sinners that are thus baptized, and washed freely from all sin in the blood of Christ, will joyfully give all the glory to God, saying, "Not of works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. "They will  
 " not say, unto us, but unto him that loved us,  
 " and washed us from our sins in his own blood, and  
 " hath made us kings and priests unto God and his  
 " Father; to him be glory and dominion for ever  
 " and ever, amen:" for being taught of God, they shall sooner or later know, that they were not redeemed with silver and gold, nor with water baptism, which are in themselves corruptible things; "But with the precious blood of Christ, as of a  
 " lamb without blemish and without spot."

2dly.—*He is truly baptized with the Holy Ghost, and with fire, who hath the love of God shed abroad in his heart.*

The everlasting love of God, which he fixed upon his elect in Christ from eternity, moved him not to spare his own Son, but delivered him up for us all, that whosoever believeth on him should not perish, but have everlasting life. The love of God the Son was such, that from the days of eternity, he went forth in a way of loving kindness, to redeem his people from the power of the devil, sin, hell, destruction, and from the wrath of God; the curses of a broken law, and all evil. He veiled his glory; made himself of no reputation; became obedient unto death; and declareth, that “Greater love hath no man than this, that a man lay down his life for his friends.” Of this wonderful love, he gave full proof, by making his soul an offering for sin, and giving his life a ransom for many. The eternal love of God the Spirit is manifest, in that he came upon the humanity of Christ in his fulness, to equip that, for the great work of redemption, which required such infinite love to accomplish it. Christ being thus anointed with the spirit of love, set his face like a flint, and for the joy that was set before him, endured the cross, despising the shame, and went through that tremendous baptism of sufferings, until he accomplished it, by dying the just for the unjust, that he might bring us unto God. Now as Christ is not

only a head, but hath a body united to him, consisting of many members, the same spirit of love out of his fulness, descendeth also upon them in due time, and as I described, baptizeth them in the fellowship of his sufferings; until they are made effectually to die to sin, and all vain expectations, of what they can do towards their own salvation. Some may say, what sort of love can there be in poor sinners, who are convinced of sin; feel the desperate enmity of their hearts, and who expect to be swallowed up by the wrath of God, being filled with affliction, grief, and bitterness of soul, and are trembling under a deep sense of their manifold transgressions, their stubbornness, rebellion, and hard thoughts of God? I answer, that all this which you have said, and ten times more than you could advance, would only be a greater proof, that the dying love of Christ, is at the root of all their convictions; for you can never make me believe, that they either would, or could seek after Christ, with such bitter weeping and supplications, with such renewals of patience and long-suffering, such intense hungering and thirsting after the mercy and righteousness of Christ, if this spirit of love was not upon them. Shall it be said, that a lover, who is filled with grief, and pineth away, that he hates the object which causes all these painful feelings? Surely, every one will say of him, he is sick, and dying for love. Just so is the sensible sinner, who is baptized into Christ's death, he is sick of love, and pineth after a com-

comfortable persuasion, that he hath a part in the dying love of Christ; this is all he wants, and in spite of the devil, the world, the rebukes of God, his unbelief, doubts, and fears, he is still led by that almighty spirit within him, to go through this baptism of affliction; until he is sensibly raised to a lively hope by the resurrection of Christ from the dead. While his hope was deferred, his heart was sick; but when the desire is come, he findeth it a tree of life. Before this, he saw himself a leper from head to foot; but now Christ the high priest, pronounceth him clean every whit. He found himself under the taunting accusations of the devil, as fit fuel for hell; but the angel of the everlasting covenant saith, "The Lord rebuke thee, O satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire." He was sensibly turned to destruction, and felt that God was angry with him; but he comforteth him now, saying, "Return ye children of men." O what a change! For he was just before under condemnation, feeling himself dead in trespasses and sins, but now, God calleth to him out of heaven, saying, "Arise (from the dead,) shine, for thy light is come, and the glory of the Lord is risen upon thee— (for,) I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me; for I have redeemed thee."

The love of God shed abroad in the heart by the Holy Ghost, is therefore the height of spiritu-

al baptism : into which, when a pardoned sinner is plunged, he is then baptized indeed. Water baptism alone, is but a cold bath, both to the body and soul ; but the real baptism of the Holy Ghost, warms the heart indeed, and is rightly called fiery. Both John the Baptist, and our Lord Jesus Christ, speak the same things, and set aside the sign of water, to establish this precious substance only, saying, “ I indeed baptize you with water unto repentance ; but he (Christ,) shall baptize you with the Holy Ghost and with fire.” The disciples had been baptized, yet Christ after his resurrection speaks to them of another baptism, saying, “ For John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence.” Now of the things which we have spoken this is the sum : every one that is afflicted under a sense of his sins, the wrath of God, and dies to the world and every thing in it ; he is according to God’s word, baptized into Christ’s death, and buried with him.

Secondly, every one, who has been raised to hope in a crucified Saviour, by receiving the word with power, in the Holy Ghost, and in much assurance, who loves his word, ways, and people, if the real enjoyment of the love of God has lasted but one single minute, yet this is essentially the true baptism of the Holy Ghost ; and the fire, is love ; which makes his heart to burn. If any wish to know further, whether this baptism of love is genuine in them or not, then let them consider the

following tokens of it. Hath it produced self-loathing and indignation, against your sins and sinful nature ; also contrition and godly sorrow, humility and self-abasement, so that you could not forgive yourself, although you felt the merciful bowels of God move towards you ? If you can say that you really have felt these things, then the scriptures tell you, that this is the true baptism of repentance ; produced by godly sorrow which worketh repentance unto life not to be repented of.

“ O Lord, that thou wouldst of infinite mercy,  
 “ open the eyes of thine own people, thine elect ;  
 “ who are scattered abroad ; that they may under-  
 “ stand, that the things thy servant hath written,  
 “ are really the verities of true baptism. Deliver  
 “ them out of the hands of crafty ignorant men,  
 “ who would bring them into bondage to the sign ;  
 “ and thine shall be the glory, for Christ’s sake,  
 “ amen.”

## CHAP. VI.

WHO THEY ARE, THAT NEVER YET WERE  
BAPTIZED.

1st.—*The proud professor is not baptized yet.*

**P**RIDE, is that master sin, which caused both men and angels to fall into condemnation. “God  
“ hateth pride and arrogancy, and beholdeth the  
“ proud afar off; but he giveth grace to the low-  
“ ly.” He that is proud and lifted up, because he  
thinks himself endued with parts and abilities;  
that he hath knowledge, understands the scrip-  
tures, can dive into mysteries, glorieth in his wis-  
dom, and in the witness of men; who with devil  
like pride saith in his heart, “Stand by thyself, I  
“ am holier, and wiser than thou; I have experi-  
“ enced the terrors of a broken law, and also know  
“ more of the love of God, than ever you did; be-  
“ sides I fast twice a week, I give tithes of all I pos-  
“ sess, I am not as other men; but live a most up-  
“ right life.”—God saith that such, are a smoke in  
his nose, a fire that burneth all the day. They  
have a name among men, that they are alive to  
God, but Christ saith, that they are dead; they  
are neither hot nor cold; but appear among men

to "be rich, and increased with goods, and have need of nothing;" however, Christ the faithful witness declareth, that they are blind and ignorant, not knowing, "That they are wretched, and miserable, and poor, and blind, and naked." Such, though they may have been immersed in ten thousand fathoms of water, yet in God's account, they have never been baptized; but are still in their filth, sins, and all their uncleanness. It is but too true, that many, who from blind zeal and much ignorance, have submitted to be re-baptized, are exceedingly proud of it; because they vainly think, that God is well pleased with them, for their fleshly obedience to that, which he hath no where in his word commanded them to do. In this their will-worship, they manifest themselves to be yet under the law, which doth not exclude boasting; for as they think themselves to be the only pure and holy church, and reject all communion with others, they manifest themselves to be "Proud, knowing nothing, but doting upon questions and strifes of words, whereof cometh envy, strife, perverse disputings of men of corrupt minds, and destitute of the truth." Is he not a proud man, who vainly seeks to establish the sign in a way not commanded; and rails, disputes, and denies, the power of the spiritual baptism, I have described from the word of God? Consider therefore, the following important effects of spiritual baptism. Christ most certainly became a man of sorrow, and acquainted with grief, because of the pride of man: he suffer-



ed, bled, and was baptized even into death, being also buried, for that predominant sin of man's nature; therefore, as he triumphed and vanquished pride by his bloody baptism, so in like manner, the spirit comes upon his elect, reproving them of this sin of their nature; and they also are made to die to it, by being plunged into sorrow, and the same baptism of affliction, that they may be purged from it by the blood of Christ. "God chasteneth man with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread, and his soul dainty meat. —Yea, his soul draweth near unto the grave, and his life unto the destroyers." Job 33. 18. Thus they are baptized and planted into the likeness of Christ's death. And pray what is all this for? "That he may withdraw man from his purpose, and hide 'pride from man." I conclude therefore, that none, whether calvinists, presbyterians, baptists, or independants,—are really and truly baptized, but such who have been deeply humbled under a feeling sense of the desperate pride of their hearts. Your baptism is vain; and so is your knowledge, wisdom, and all your labour, if you are not clothed with humility. Christ positively saith, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of God;—for whosoever humbleth himself shall be exalted; and whosoever exalteth himself shall be humbled." If you wish further to know whether you are dead to your pride, and

baptized with Christ, then consider, whether you can come up to the following criterions. Do you find your heart as proud as ever? Daily seeking the praise of men, in all you say or do, feeling within you a swelling balmy sensation? Do you find that the more you grow in grace, that pride seems to grow too; so that you see yourself worse than ever? But do you mourn within yourself, because this deadly evil intrudes itself continually, and often mars your peace and comfort? Do you daily fight against it, by humble confession and prayer? Saying with David, "Let not the foot of pride come against me, and let not the hand of the wicked (the power of the devil) remove me." Do you exceedingly suspect it in all your actions; fearing its deceitful workings, when it applauds, and seeks to puff you up? If you say, I find all this, and more too, and am led both to wrestle against and to hate it; exceedingly loathing myself on the account of it, and am led to lift up my heart to Jesus Christ, who has times without number broken the power of it, by humbling me under a sense of his long-suffering goodness, that he still looks upon such a proud creature, as I feel myself to be. If this is really your daily experience, give God the glory; for you are most assuredly baptized into Christ's death, because you are humbled under a sense of the pride of your nature; for you die daily to it, and are "Led through the spirit to mortify these deeds of the body." You are alive to God; but dead to sin;

if you thus wrestle against the powers of darkness. Let me now tell you, that you are baptized with an holy baptism ; for the spirit of the living God, doth all these mighty works within you. Fear not ; Christ will bring you through ; for he hated wickedness and loved righteousness, and so do you, hate the pride of your heart. In all this, you are of one mind with him, and are his peculiar charge and treasure : for you are evidently crucified with him. The scriptures declare that you have the experience of Christ's sheep, saying, " And they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5. 24. Again " Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind : for he that hath suffered in the flesh hath ceased from sin." 1 Pet. 4. 1. I conclude therefore, that he that walketh in pride, is not baptized ; but he that hates it, and grieves, wrestles against, and suffers for it in the flesh, dying daily to it, he is clean, and hath ceased from it ; he is assuredly baptized with the Holy Ghost.

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2dly.—*Unclean Professors not baptized.*

How can a professor of religion, whether independant or baptist,—who is not dead with Christ, to the lusts of his corrupt nature, be baptized into Christ, " Who is holy, harmless, undefiled, se-

“parate from sinners, and made higher than the  
 “heavens? I say, how can such an one, who  
 makes his boast of baptism, be really saved, by  
 the washing of regeneration and renewing of the  
 Holy Ghost, and yet walks in the lust of unclean-  
 ness; who is not able to restrain the secret lusts  
 of his unbaptized heart? Such the scriptures  
 point out, as being, “Filled with all unrighteous-  
 “ness, fornication;—having eyes full of adultery,  
 “and that cannot cease from sin; cursed child-  
 “ren.” Many such, both preachers and profes-  
 sors, are not ashamed to add drunkenness to thirst,  
 being full of wantonness and levity, not only in the  
 pulpit, “But they creep into houses, and lead  
 “captive silly women laden with sins, led away  
 “with divers lusts.” Many, even preachers, in-  
 stead of exhorting the younger women as sisters,  
 with all purity, give a wanton loose to all sorts of  
 jestings, frivolous talk, and are not ashamed even  
 to dandle their young female converts upon their  
 knees: this is termed innocent freedom; but God  
 calls it the lusts of the flesh, saying, “For the land  
 “is full of adulterers,—both prophet and priest  
 “are profane; yea, in my house have I found  
 “their wickedness; for they commit adultery, and  
 “speak lies: they also strengthen the hands of  
 “evil doers, that none doth return from his wick-  
 “edness: they are all of them unto me as Sodom,  
 “and the inhabitants thereof as Gomorrah.” The  
 devil himself may as well be said to be baptized as  
 such men; who are thus enticed by their secret lusts.

Surely, they are ignorant of their weakness, and the power of sin. Such levity both secret and open, though it may not come to an outward act, yet Christ declares, that a wanton look is adultery in the heart. Christian reader, except thou hast been led by the spirit of the living God, to make with Job a covenant with thine eyes, and with Joseph to fear, saying, "How then can I do this great wickedness, and sin against God." And with David, to lament, repenting in dust and ashes, thou art not yet baptized; but art still in thy sins, filth, and in the gall of bitterness, as sure, as there is a righteous God in heaven, who shall himself be a swift witness against thee. If thou art rotten at heart, thou shall know it evidently by this: thy heart doth now rise in enmity against me, for my honest testimony. Some poor, tempted soul, may feel cast down, and say, "I fear, I am this very character; for I am continually assaulted with the things you hint at, and find my heart sometimes singularly inflamed with these fiery darts; so that I am at my wits end, fearing that I have often consented to the thoughts of my heart: if so, then I am not baptized yet." Be not hasty to write bitter things against thyself; but see, whether thou canst come up to these few criterions. When thou art thus attacked, and carried away in a measure, dost thou feel a secret fear start up within? Is there an alarm there? Dost thou cry with Peter, saying, "Lord save; I perish." Art thou led to know, that the thoughts of fool-

ishness is sin; and dost thou as fast as they rise within confess them to God? Dost thou shut thine eyes from seeing of evil, and thine ears from hearing of filth? Art thou led daily to fight, wrestle against, and oppose the deadly actings of that wretched man of sin within thee, being exceedingly grieved in spirit at sin, hating it with perfect hatred, and daily dying to it? If thou canst say, this is my experience; then bless God for it; for thou shalt soon be delivered from the very in being of sin; for Christ hath pronounced this blessing upon thee, saying, "Blessed are the pure in heart; for they shall see God." Thou art truly baptized with the Holy Ghost, who art led in secret before God, to wrestle, to contend, and vehemently to resist the corruptions of thy heart; and dost give thy God no rest until he maketh his strength perfect in thy weakness. O how thou dost rejoice! When by faith in the eternal Son of God, thou hast overcome the world of iniquity that is within thee. Be assured that no unbaptized hypocrite, can produce such fruits of spiritual baptism as these.

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3dly.—*The covetous Professor is not baptized.*

The devil, for coveting to be like the most high, was cast down, he and his angels into hell. Adam and Eve, having through this spawn of satan, aspired to godhead, were drove out of paradise.

God, hath pronounced “A woe to him, that covet-  
 “ eth an evil covetousness to his house, that he  
 “ may set his nest on high, that he may be deli-  
 “ vered from the power of evil.” The scriptures  
 declare that “A covetous man is an idolater,—  
 “ and that the Lord abhorreth such.” How can  
 any imagine that he is baptized, whose heart is  
 set upon the world and the things of it; who  
 covets the applauses and admiration of men, in all  
 he says or does? Who seeks, honour from men,  
 and not that honour which cometh from God; and  
 whose idolatrous heart is set upon money, which is  
 the root of all evil? Do not such err from the  
 faith, and pierce themselves through with many  
 sorrows? Thousands are now in a high professi-  
 on, both preachers, and their converts, who are  
 blinded by mammon; and deceive their own souls,  
 “ Having an heart exercised with covetous prac-  
 “ tices,”—doth not God bear witness against  
 them, saying, “ Yea, they are greedy dogs, which  
 “ can never have enough, and they are shepherds  
 “ that cannot understand: they all look to their  
 “ own way, every one for his gain, from his quar-  
 “ ter;—for from the least of them even unto the  
 “ greatest of them, every one is given to covetous-  
 “ ness; and from the prophet even unto the priest  
 “ every one dealeth falsely.” Look abroad into the  
 professing world, and if you have eyes to see in  
 God’s light, you shall perceive abundance of false  
 teachers, who, through covetousness do with  
 feigned words make merchandize of the people;

and many do follow their pernicious ways. Let us remember, that God is not mocked; "For whatsoever a man soweth, that shall he reap." Surely Christ suffered for the sins of his chosen people; the sword of justice awoke against him, and the divine wrath, smoked against the Lamb of God; he was made sorrowful even unto death, and sweat blood, being baptized into the agonies of death. What was all this immense weight of sufferings for? It was for the pride, uncleanness, and covetousness of his elect. And shall they live under the influence of a covetous spirit? God forbid: yea, the Lord who spared not his own Son, will also visit this sin in his people with the rod, saying, "For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth."—How can any think they are truly baptized, who have no experience of this branch of the spirit's baptism; whose hearts are choked with the thorny cares, profits, and pleasures of this life? How many professors, do with the utmost cruelty, covetously pant after the dust of the earth on the head of their poor brethren; and make them work at low wages; while they enrich themselves, by charging large profits? And though their unbaptized hearts are daily exercised with covetous practices, yet will they with feigned lips bless God, because they have gotten much; supposing that gain is godliness. Such, a deceived heart hath turned them aside; they, like serpents, feed upon dust and



ashes. I will shew you now who they are, that the baptism of the spirit has made to differ, from such professing muckworms. 1st. Those who have been deeply convinced by the spirit, that all their life long, they have coveted the things of this perishable world, evil things, and they profited them not ; under these rebukes, their former vain beauty is consumed away like a moth, and through the law being applied to them with all its condemning power, they become dead to it. 2dly. Those who have been raised from this state of death, by faith in the Son of God, and have triumphed in him over covetousness, saying, "Whom have I in heaven but thee, and there is none upon earth I desire besides thee." Happy souls who are thus baptized, and purified by the spirit of love : for they are prevailing Israelites who are holiness unto the Lord ; they have cast all their former idols to the moles and to the bats. Covetousness, which is idolatry, is destroyed ; "For the Lord alone doth lead them, and there is no strange God with them." 3dly. Those, who after they have greatly rejoiced in Christ's salvation, hoping that they should never be moved, have however, found great heaviness through manifold temptations, for the trial of their faith, and have to their great sorrow been weaned from the breasts of consolation, to lead them to make still deeper discoveries, of the fountain of the deep of their covetous spirit. O how grievous it is to their souls ! When they find that their covetous flesh lusteth against the spirit,

dragging them down again to conceive a thousand cares ! O how they are alarmed, to find in themselves a grasping, calculating and planning spirit ! This is now the trial of their faith ; and here they may know, whether they are really and truly baptized or not : for if they are not, the thorns will surely choke the word. I am persuaded by heart felt experience, that the man who is baptized into Christ's death, cannot live any longer in sin ; but with David, he will cry out, saying, " Incline my heart unto thy testimonies, and not to covetousness." Let no man deceive himself here, and think that God will at all wink, at a grudging, covetous spirit, even in his own people ; " He is of purer eyes than to behold evil, and cannot look on iniquity ;—but will visit their transgressions with the rod, and their iniquity with stripes." God will rather strip them of all they have, as he did Naomi, than they should sacrifice to mammon, and worship him. None therefore are baptized with the Holy Ghost, but such " Who tremble at his word,—and hear the rod, and who hath appointed it ;" who are spiritually taught to fight, resist, contend, and wrestle even against the very imagination of covetousness. Such " Are dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." Are you thus purified and cleansed ? If so, you are truly baptized, and need not any other baptism.

4thly.—*The Professor whose heart heaves with enmity against the power of godliness which I have described, is not baptized yet.*

Through the fall, man is become an enemy to God ; yea, “ The carnal mind is enmity against “ him ; it is not subject to his law, nor indeed can “ be.” Our Lord Jesus Christ suffered, and was baptized into death, that he might deliver his elect from the power of enmity, and bring them to God, as Paul saith, “ And you, that were some time “ alienated and enemies in your minds by wicked “ works, yet now hath he reconciled in the body “ of his flesh through death, to present you holy “ and unblameable, and unproveable in his “ sight.” As Christ thus suffered and died for the enmity of man, so also do his members, when the spirit doth mightily convince them, of their being by nature, nothing but enmity against God, his word and ways. Under this spiritual teaching they sicken, and effectually die with Christ, being buried with him by baptism into death. How can they who are such sticklers for the sign of baptism, who resist, gainsay, and rail against the power, whose enmity is evidently seen in all they preach, say, or do, how can such have any claim to baptism ? He is truly baptized, who hath been deeply convinced of his enmity, and is become dead to it with Christ ; but is raised to newness of life by faith in the bleeding Lamb. He knows experimentally, what it is to be baptized with the

Holy Ghost ; for the love of God, being now shed abroad in his heart, under the influence of this fiery baptism, he looks at him whom he hath pierced ; he rejoiceth with joy unspeakable and full of glory ; he sweetly mourns and repents, hating himself for the enmity of his heart. A man that thus hates himself for his iniquity, who mourns, repents, and loatheth himself, doth evidently shew, that he is saved by the washing of regeneration, and renewing of the Holy Ghost : for while the blind baptist, is satisfied with the sign, which can only put away the filth of the flesh, the other who is spiritually baptized, has the answer of a good conscience toward God, by the resurrection of Jesus Christ. Such an one, is washed indeed, in the blood of Christ, “ Which cleanseth him from  
 “ all his sins, being sanctified, and justified in the  
 “ name of the Lord Jesus, and by the spirit of our  
 “ God.” Happy soul that is daily led by the power of the spirit, to mortify the enmity, that remaineth in his corrupt part ; such are undefiled, pure in heart, being baptized indeed, and partakers of the divine nature.

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5thly.—*Solemn appeal to the Baptists, and all others.*

Men and brethren, and all ye that fear God, consider attentively, that I have not presumed in all I have said, to use my own thoughts, ideas, and words, but have brought my proofs from the scrip-

tures of truth ; not with enticing words of man's wisdom, but in demonstration of the spirit and of power. Let me therefore ask you, whether the baptism you have submitted to, has really produced the experiences I have all along described ? Have you really with David, come into deep waters, while the terrors of God have set themselves in battle array against you ? Have you trembled with Isaiah, at the infinite holiness of God, while you saw yourselves undone, and men of unclean lips ? Hath the wrath of God burned within you like fire, feeling yourselves turned to destruction, being consumed by the blow of his hand, when he did set your iniquities before you, and your secret sins in the light of his countenance ? With Paul, have you found that the commandment which you laboured to keep, instead of being ordained unto life to you, a guilty sinner, you found it the ministration of death ; which as a bright looking glass has shewed you in a most convincing manner, your dreadful deformities, sins, and abominations, and by working up the anger, and wrath of God as a flood, has overwhelmed you with the sorrows of death, and the pains of hell, while one deep view of God's immutable righteousness and justice, called unto another deep sensation of your infinite transgressions, trembling at the tremendous noise of his water spouts, namely, the curses of that law, which you had dishonoured and broken, so that with the holy man above mentioned, you sickened under the revelation of your

manifold sins, and did finally die to all hopes of being saved by your own obedience to the law? Was not Christ a man of sorrow and acquainted with grief, who bore our sins in his own body on the tree? Consider, how the wrath of God smoked against him, and how he felt the weight of our transgressions, our pride, uncleanness, covetousness, and infernal enmity, which made him to cry out bitterly, saying. "I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.—O God, thou knowest my foolishness; and my sins are not hid from thee." Mark, how deeply he was wounded for our transgressions, when the sword of justice awoke against him, which made him to cry out, "My God, my God, why hast thou forsaken me?" Again, "My soul is exceeding sorrowful, even unto death." Doth he not himself call all these sufferings which he endured for our sakes, his baptism? And moreover declared that all his spiritual members should drink with him, of the same bitter cup, and be baptized with the baptism, he was baptized with? Do not his faithful servants declare the same things? Proving, that we must die with Christ, to our sins, lusts, wisdom, and carnal conceptions of divine things; and that is really a being buried with Christ by baptism? Now let me ask you in the name of God? Have you indeed been thus baptized into death with Christ, under the almighty reproofs of the spirit of God? If you will be

honest, and say that you really do not understand, nor experience, any of the things I have stated, then let me tell you plainly, that although you may have been dipped into the ocean, yet the word declares you to be still in your sins, whole hearted, filthy, and totally ignorant of fellowship with a suffering, dying Saviour. You will find your water baptism vain; and if you belong to Christ, he will bring you through fire, and through water, and teach you experimentally to know what it is to be baptized into his death. Many preachers, and professors, will tell you, that they never experienced such comforts and consolations before, as they have since they submitted to be re-baptized. Believe them not; for they speak a vision out of their own hearts, having seen nothing; they deceive you with vain words, that they might bring you into bondage to the sign. The love of God, which is the baptism of the Holy Ghost, is not shed abroad in the heart, by either preaching or administering water baptism, or else the apostle would not have set it aside, saying, "For Christ sent me not to baptize, but to preach the gospel."—Water baptism, is the letter that killeth, because it shews the necessity of being washed by heavenly things; but the spirit giveth life; which the preaching alone of the gospel bringeth to light. Consider well, what the apostle Paul means to establish; for he tells you in plain terms, that wrangling about doctrines of baptisms, and inveigling the souls of men, to look to those imper-

fect signs, is not preaching the gospel: for the gospel is the power of God to salvation to every one that believeth; this power, I have endeavoured through the grace of God given unto me, to enforce, exalt, prove, and establish; having the testimony of God and conscience, that what I have advanced, is the truth as it is in Christ Jesus. I have not wearied myself in fumbling commentators, in order to know what this, or that author saith concerning baptism; but have been enabled by prayer and supplication, to let my request be made known unto God, who hath made me often to weep and rejoice, under the influence of that heavenly peace that passeth all understanding, witnessing to my soul, that what I preach and write, is the truth of God in Christ; which if a man continue in, he shall know the truth, and the truth shall make him free. The baptism of suffering, which holy men of old went through with Christ, I have not quoted like a parrot, but have myself, been exceeding deeply immersed, in the baptismal waters of convictions, sorrows, afflictions, and distresses with Christ. It is now four and twenty years ago, since my blind eyes were enlightened to see the incensed majesty on high, and my own depravity. My heart did continually meditate terror. Death, hell, and judgment, also my sins, the infinite holiness of God, and the reality of his anger against me as a sinner, engrossed my whole soul from day to day. My appetite failed me; my strength wasted away; and in my



heart there was as it were, a most vehement fire burning continually. With Job, I found that the arrows of the almighty were within me, the poison whereof drank up my spirit. The terrors, fears, and dreadful alarms, I was influenced with, brought my animal spirits into such a state of trouble and effervescence, that I could plainly see my heart violently beat through all my clothes. My extreme ignorance of God's way of dealing with sinners, (for I had never heard any preaching, nor was I acquainted with any professors of religion;) this, made me to conclude, that God had come down to destroy me. O! How often have I wished, that I had been a dog, or any reptile, rather than a man! The fierce assaults of the powers of darkness, joining also with hellish noise, made me to die to all hopes of ever being saved; for all my former good works and vain hopes, had been swept away by these waters of affliction; and this fiery baptism, had burnt up all my refuges of lies. Thus I was made to die with Christ by spiritual baptism, and sunk in unspeakable misery; but especially, a little time before God raised me to hope; when in consequence of a very remarkable impression, I expected every moment to give up the Ghost, or that the earth would open and swallow me up. Now was I on the other hand, made evidently to experience, the marvellous truth of God in these blessed words: "Unto God the Lord belong the issues from death." Again, "For the Lord shall judge his people, and repent himself for his ser-

“ wants, when he seeth that their power is gone,  
“ and there is none shut up, or left ;”—for he had indeed, planted me together in the likeness of his dear Son’s death, and buried me with him by baptism into death, that he might raise me with him into newness of life, and he made me to experience in a most powerful manner, these words, “ He that believeth on me, though he were dead, “ yet shall he live.—Verily, verily, I say unto you, “ the hour is coming, and now is, that the dead “ shall hear the voice of the Son of God : and “ they that hear shall live.” I was evidently that dead man, lost, undone, without hope, and sinking under the dreadful sentence of the righteous judge ; but God who is wonderful in working, was pleased to work faith in my heart, to apprehend Christ in his sufferings, by applying these words with such a power, as to open my grave, “ My soul is exceeding sorrowful, even unto “ death.” My heart was broke in an instant ; all my sorrows fled away in a moment ; and I was made to mourn for him only, who had endured such grief and sorrow for me. While I was thus made to rise with him, these words, “ It is finish- “ ed,” had such an astonishing effect on me, that I lost sight of every object in the room where I was, and suddenly I saw Christ most evidently exhibited to my astonished view, in his dying agonies on the cross, while his dying love, like a most vehement flame, was shed abroad into my heart, in a most abundant manner by the Holy Ghost.

O ! How I was made to look at him whom I had pierced ! My eyes streamed with tears of godly sorrow, contrition, and repentance unto life. I wept ; I rejoiced ; I mourned, and shouted for joy ; for my heavy burden was all gone ; and my heart was exceedingly enlarged by faith in a crucified Saviour, being most evidently raised from a state of death and condemnation, as it is written, “ Thy dead men shall live, together  
 “ with my dead body shall they arise.” After I came to myself, (for I scarcely could tell whether I was asleep or awake, in the body or out of the body,) the joy and peace I felt, were unspeakable and full of glory ; which abode with me, so that I could not afterwards, bring my burden back again : for my light was come, and the glory of the Lord was risen upon me, and God made me to rejoice from all my sorrows. Thus God make me to experience with Christ the sorrows of death, and the pains of hell, which is a being baptized into Christ’s death. Secondly, God raised me from this state of death, by working faith in my heart to look to Christ ; the spirit of God also revealing the dying love of Christ to my soul, I was truly baptized with the eternal love of God ; having my sins washed away in his blood, being saved by the washing of regeneration and renewing of the Holy Ghost. The salvation of God by faith in Christ, I have found to be so complete, that nothing can be added to it ; and I declare before the living God,

that I have never at any time, been impressed with any conviction whatsoever, that God requir-eth any to be re-baptized; and the same God who was pleased to baptize me with the Holy Ghost, hath also given me, a special call, to the ministry of his word, and hath shewed me evidently, that those, who so obstinately hold forth water baptism, are either totally ignorant, of the glorious baptism of the spirit, or are sadly beclouded with darkness, even as some good men have been, because they trust to their own judgment, and have not wrestled with God day and night, for illumination, wisdom, and understanding, in this, as in all other points, concerning their eternal welfare.

## CHAP. VII.

SUNDRY ESSENTIAL THINGS CONSIDERED,  
RELATIVE TO BAPTISM.

1st.—*The Baptism of Infants, not forbidden.*

**G**OD hath no where laid any injunction, or command, that infants, should not receive the sign of baptism; but on the contrary, Christ rebuked his disciples, for their narrow spirit, when they thrust away those, who brought little children to him, saying, “Suffer little children to come unto me, “and forbid them not: for of such is the kingdom “of God.” If he took them up in his arms, and blessed them, which blessing is eternal life, were they unworthy to receive the sign of baptism? Some say, that it cannot be proved, that any infants or children, were baptized in the apostolic age. Such objectors, on the other hand cannot prove, that any who had received baptism in the name of the Father, Son, and Holy Ghost, were re-baptized. Those who reject infant baptism must also prove that children are no part of a person’s household; but this, they cannot answer, for it is written, that Abraham commanded his household after him, and he had them all cir-

cumcised, children as well, as the men of his house : Paul baptized the household of Stephanas. The Lord opened the heart of Lydia that she attended unto the things which were spoken of Paul ; she it appears only believed, yet her household, was also baptized with her. The jailer, and all his were baptized. Now unless it can be proved that these several households which were baptized, had no children, or that these, are no part of a man's household, they weary themselves in vain who oppose infant baptism. Paul tells the Corinthians, that their children were holy ; but how could they be holy, unless they had been baptized into the faith of their parents ? which we are to understand, to be an outward ceremonial holiness, a sign of what God would do for them spiritually, if they belonged to the household of faith. The children of Israel, were all holy to the Lord in this sense : but were infants among them holy, because their fathers were circumcised ? certainly not ; but the children themselves were circumcised also, to make them ceremonially holy : therefore, the children of christian parents, cannot in any sense be holy, except they are baptized also. The baptists object, that infants cannot manifest themselves to be saints, nor bind themselves to an holy life. I answer that circumcisi- on, was as important a sign as baptism, yet an infant was circumcised at eight days old, although it could not bind itself to an holy life, nor promise God to love him with all the heart, which is the substance of that sign. As for that binding of

themselves to an holy life, which some of them talk of, it is nothing but a rotten arminian tenet, which will leave them who hold it in bondage, destitute of the righteousness of Christ; and except God binds us together by love, into the bundle of life with Christ, all such fleshly bonds, will prove at last to be but ropes of sand, which will lead men to ruin, death, and destruction; for if David was obliged to cry out, saying, "Hold thou me up, and I shall be safe." How can men with their fleshly covenants stand? I believe, that men binding themselves to live an holy life, and others promising the same for an infant that is baptized, are both doctrines and commandments of men, which have no place in the word of God.

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2dly.—*The Church of Christ, hath a discretionary power, to administer Baptism in a comely manner, suitable to time and circumstances.*

*The Baptism of Adults is uncomely, if not indecent.*

Seeing that God hath no where in scripture positively commanded when and how, baptism is to be administered, nor hath he fixed the age, as he did with respect to circumcision, I conclude therefore, that the church, which is guided, led, and instructed by the Holy Ghost, hath power to take care, that all things be done decently and in order. God having not fixed the terms of baptism, the example of immersing in baptism is no more binding

upon us, than the prohibition of eating blood, and things strangled. The church hath power in some measure, to consider that both climates and manners of nations, ought to make a great difference in the administration of such things as are not commanded, nor clearly defined in scripture. If the apostles themselves, in order to humour the bigotry of the jews, and to prevent them being offended, issued forth a decree forbidding the eating of blood and of things strangled, and in some other things in a manner build up again those things, which Christ had fulfilled, and which were vanished away; I say, shall not the church now, have power in the matter of baptism, to consider what is comely, proper, and decent? In those hot climates, where the gospel was first preached, immersing, dipping, and plunging by baptism into water, could neither hurt, nor be displeasing, but was rather a luxury, or gratification, to those who went under the water; but in these cold northerly climates which we inhabit, the case is materially different, and plunging people into water, is not always practicable; for all men have neither an habit of body, or constitution, calculated to undergo the operation. Is it not therefore wonderful, to see men so bigoted to these things, which are left undefined, while they omit the weightier matters of baptism? An old lady, who sat some time under my ministry, thought proper to leave it, and went to hear a certain baptist minister, whom she relished so well, that she



communicated her desire to the deacons of becoming a member. They told her that she must submit to the ordinance. She urged her age, infirmities, and the inclemency of the season. They answered her, that they would mention it to the minister, whether he would under such circumstances admit her. However, they had the cruelty to deny her request, and would by no means admit her as a member, unless she submitted to their cold ceremony. Thus they would rather have suffered their font or baptistry, to become a watery grave for the poor old woman, who was near eighty years of age, than to part with the least trifle of their superstition and will-worship. John Bunyan, though a professed baptist, did not so; but had too much of the fear of God, to reject any from communion, who could give a reason of the hope that was in them, although they submitted not to baptism. On the other hand, the customs, manners, ways, and circumstances altogether of these latter ages, are so different from old time, that reason itself, is not satisfied with the manner of administering baptism by immersion; when old and young, male and female, are dragged through the water, which is neither comely, decent or edifying; but is calculated to make sport for fools. On these occasions, there is what is called a baptismal sermon preached, calculated to promote zeal for the sign, and to move the fleshly passions of those, who have submitted to what they call the ordinance, extolling their faith and piety, endea-

vouring also to draw others to the same obedience, that they may glory in their flesh : but in all these discourses, the substance of real spiritual baptism is obscured, hid and out of sight, even as they of old did, who in preaching up circumcision, took care under the influence of the powers of darkness, to baffle and bewilder the minds of men, to bring them into bondage to the sign ; for then, Christ could not profit them ; so here, a superstitious confidence in water baptism, while the soul is ignorant of the power of godliness, leaves a man utterly destitute : Christ shall not profit him, who blindly thinks, he is not complete, except he be re-baptized. Such, if they had been baptized with the Holy Ghost and with fire, would have been satisfied with that glorious substance, and not have turned away in order to be made perfect by their fleshly obedience to the sign.

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3dly.—*The Baptism of infants, is godly, comely, and edifying.*

Christ is the Saviour of little children, as well as of men ; for he saved the child of Jeroboam, “ In whom there was some good thing toward the Lord God of Israel.” Those children that were killed by Herod at Bethlehem, for Christ’s sake, God saith to Rachel, “ Refrain thy voice from weeping,—there is hope in thine end, saith the Lord, that thy children shall come again to their

“own border.” Seeing therefore, that Christ hath elect children, as well as men, for whom he hath shed his blood, and that he hath no where in his word commanded, that little children should not come to him by baptism, it is therefore comely and edifying, to baptize them: for if baptism is absolutely comely and necessary to salvation, as the baptists certainly hold and maintain, seeing that they consider none to be saints without it, I say, what is to be done with elect children, who die in infancy, and cannot manifest themselves to be saints? Are such, to remain unbaptized? If baptism is so necessary, must it not be a great satisfaction, to you parents to consider, that if God takes your child away by death, that it was baptized, and had the prayers and intercession of the church? And if water baptism is so essential a point, must it not be a double satisfaction to you, if your child arrives at the age of five or six years, and God should work upon its soul by his spirit, so as to perfect praise out of its mouth, and leave a testimony behind of the love, mercy, and goodness of God in the land of the living? Will you not have reason to bless God, saying, “My child was baptized, and had the prayers of the godly, and the Lord hath been pleased also to baptize it with the Holy Ghost and with fire. Blessed be the name of the Lord, for his wonderful works to the children of men?” You must acknowledge that infant baptism, under the circumstances I have been describing, is both comely and edifying.

*4thly.—Every godly Minister, who is guided by the Holy Ghost, hath a discretionary power, to administer Baptism, in a way that is most edifying.*

I have proved, that as God hath not, for wise ends, defined in his word the age, time, and circumstance of baptism, but by his spirit hath endued his ministers, with a discretionary power, to administer it in that way, manner, and at that age, as shall most redound to his glory, and the edification of his people. Though God hath in a most special manner, called me to preach the gospel, yet I refuse not to baptize, as long as I am directed by the spirit of God, to do it in a gospel way, and preach the gospel in the very act of administering it. I wish not to bind others with my practice in these things, no further, than the word of God, and the spirit's teaching shall convince them, that it is both godly and edifying. This then, is the way that God hath led me to administer this ordinance. I have the child brought into the midst of the congregation, and then in the presence of them all, I endeavour to enter into the nature and substance of baptism, with words to this effect, saying, “ Brethren, you see this infant, “ which among men is called and esteemed, as “ being perfectly innocent, having never yet actually nor wilfully sinned against God; yet we “ believe most assuredly, that according to God’s “ unerring word, it is a transgressor; and hath “ broken God’s law in Adam its natural head. “ We believe furthermore, that this infant, “ was

“shapen in iniquity; and in sin did its mother  
 “conceive it:” and that being born of an unclean  
 “sinful mother, it is therefore utterly unclean in  
 “the sight of God. God hath declared that the  
 “Soul that sinneth, it shall die.” Seeing there-  
 “fore, that death is the sentence of a broken law,  
 “for the wages of sin is death; which could by no  
 “means touch, or overtake this child, if it were  
 “perfectly innocent and without sin; but we all  
 “know that it is really mortal, and liable to be  
 “crushed to death in a moment; it is therefore a  
 “most miserable, sinful, and unclean thing in the  
 “sight of God, being obnoxious to the eternal  
 “wrath of God. Brethren, be assured that what-  
 “soever may excite, move, and stir up, your ten-  
 “der pity and compassion, toward this seemingly  
 “innocent babe, yet, “Let God be true, but every  
 “man a liar:—for we walk by faith, and not by  
 “sight.” I therefore declare unto you, that as I  
 “am directed in a figure, even baptism, to wash,  
 “cleanse, and sprinkle this child with water, so  
 “must it be washed and sprinkled, with the blood  
 “of Jesus Christ, which alone cleanseth from all  
 “sin. It must be saved according to God’s mer-  
 “cy, by the washing of regeneration, and renew-  
 “ing of the Holy Ghost. Christ himself must  
 “sanctify it with the washing of water by the  
 “word, or else it must sink eternally in the ruins  
 “of the fall, and the fearful curse of God.” When  
 baptism is thus administered in a gospel way, it  
 hath a tendency to convey conviction, instruction,

and godly fear into the hearts of those who stand by; for God hath declared, that preaching the dreadful fall of man, and the wonderful recovery by his Son Jesus Christ, is that word, which “ Shall not return void unto him, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” If the Lord therefore, should send his word with power into the heart of a careless sinner, whom curiosity hath brought into the place, he is struck with awe; he finds that there is nothing for him to laugh at; his fancy is not tickled to say, that he went to see a parcel of drowned rats; but being seized with convictions, he will fall down in his mind, and worship God, saying, “ If this innocent babe is by nature in such a fearful case, exposed to the wrath and eternal vengeance of God, and cannot possibly be saved, if it should die now without being spiritually baptized with Christ, washed in his blood, and renewed by his spirit, where then shall I appear, who have sinned from the cradle, and have drank in iniquity like water; who have rebelled against God’s word, and contemned the counsel of the most High? Woe is me! For I am surely undone; because I am a man of unclean lips, —.” These are the effects I find, that my preaching up spiritual baptism, hath upon the hearts of many to whom I minister to, who are led to look deep, and are made earnestly to seek after that soul satisfying baptism of the spirit.

5thly.—*Sprinkling not an unscriptural mode of  
Baptizing.*

I have already sufficiently shewed in the 2nd article, of this 7th Chapter, that God hath not enjoined by any positive command, that dipping or plunging into water, should be the mode of baptizing in all climates. God who is infinitely wise, well knew that satan and his instruments, would in all ages, endeavour to put carnal constructions upon his word, by enforcing a form of godliness more than the power thereof, and by making a great noise about doctrines of baptism, and other outward things, to divert the attention of men from the spiritual import and substance of vital godliness; we may therefore see how the Lord hath baffled the wise and prudent, by setting forth spiritual baptism, as often under the notion of sprinkling, as any other mode of administration. Accordingly we find that “Moses took the book of the covenant, and read in the audience of the people:—and he also took the blood of the beasts slain in sacrifice, and sprinkled it on the people, and said, behold the blood of the covenant, which the Lord hath made with you concerning all these words.” Exod. 24. 6. Under these types, we may see the blood of Jesus Christ cleansing from all sin, delivering his people from the prison and pit of corruption, as it is written, “As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit

“ wherein is no water.” If the blood of the covenant in the type was sprinkled to cleanse the leper, who can forbid that water now should be sprinkled to answer the same end ; for no leprous soul can be cleansed, but by being sprinkled with the blood of the Lamb, as Peter saith, “ That  
 “ through sanctification of the spirit and sprink-  
 “ ling of the blood of Jesus Christ, we are mani-  
 “ festedly the elect according to the fore-know-  
 “ ledge of God.” When the blessed spirit hath revealed the efficacy of this precious blood, and baptized us in it, Paul saith that we are then come to the blood of sprinkling that speaketh better things than that of Abel, having the happy enjoyment of that peace, which Christ hath made by the blood of his cross. Thus the efficacy of spiritual baptism is said, according to scripture, to lay as much in sprinkling, as in washing. Why should any set aside sprinkling in baptism, seeing it is enjoined in plain terms ? All God’s elect are saved indeed, who have fled from the wrath to come, to take shelter in Christ the Lamb of God, that taketh away the sin of the world ; for, “ Through  
 “ faith, with Moses, they keep the passover and  
 “ sprinkling of blood, lest he that destroyed the  
 “ firstborn should touch them.” It is also asserted that our Lord Jesus Christ by his bloody baptism and sufferings, should take this method of purifying them, as it is written, “ His visage was  
 “ marred more than any man,—so shall he sprinkle  
 “ many nations.” The waters of purifying, and



“ of separation, which were sprinkled upon any that  
 “ were unclean by touching a dead body, a bone,—  
 “ were typical of the washing of regeneration and of  
 “ the sanctifying influences of the Holy Ghost, of  
 “ the sprinkling of the blood of Christ, and the pu-  
 “ rifying efficacy of his dying love ; as Paul saith,  
 “ For if the blood of bulls and of goats, and the  
 “ ashes of an heifer sprinkling the unclean, sancti-  
 “ fieth to the purifying of the flesh : how much  
 “ more shall the blood of Christ, who through the  
 “ eternal spirit offered himself without spot to  
 “ God, purge your conscience from dead works to  
 “ serve the living God.” Seeing therefore, that  
 God hath said, that he himself will “ Sprinkle clean  
 “ water upon us,” in order to sprinkle our hearts  
 from all our filthiness, idols, and from an evil con-  
 science, that having our bodies washed with pure  
 water, as Paul saith, we may draw near with a  
 “ true heart, in full assurance of faith.” I say,  
 why should sprinkling in baptism seem strange,  
 when we see here, in the testimonies I have  
 brought forth, that God himself promiseth to  
 sprinkle his elect with pure water, and that Christ  
 is to sprinkle many nations, with his atoning blood?  
 all which things, when applied to the souls of men,  
 by the spirit working faith, are the very substance  
 of real, divine, and spiritual baptism ; which bring  
 them to unite with Christ, to have fellowship with  
 him in his sufferings, and also to rise with him  
 into newness of life, rejoicing with joy unspeak-  
 able and full of glory. I conclude therefore, that

sprinkling in baptism is truly comely, and godly ; inasmuch, as it resembleth strikingly, that heavenly and spiritual baptism of the sprinkling of water, (the Holy Ghost,) and sprinkling of the blood of Jesus Christ, which alone do save us.

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6thly.—*Some reasons pointed out, wherefore men have been induced to enforce, and maintain water baptism so strenuously.*

I can truly appeal to the most high God, the searcher of hearts, that I could have no objection whatsoever, for men to be re-baptized, if it really answered some essential good. Paul saith, “ Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God,” which is charity out of a pure heart and faith unfeigned ; for this is the end of the commandment, and the very substance of spiritual circumcision. What Paul said concerning circumcision, may be applied to the point in hand, “ That baptism as a sign, whether administered or not, is nothing, but the being regenerated by the spirit, washed in the blood of Jesus Christ, and to have real fellowship with Christ, both in his sufferings, and love, is the real, divine, and most glorious substance ; before which, the sign must vanish, and be nothing.” All men however, have not this faith and spiritual understanding ; and though some may have their understandings enlightened to see clearly, that what I have all

along advanced on this important subject, is consistent with scripture, yet for want of the power of these things upon their hearts, they will stick to their old notions, through the enmity of their minds. The reason why many have started aside after doctrines of devils, strange notions, and errors, is, as God saith, "Through deceit they refuse to know me, saith the Lord." When a preacher who hath stolen the word of the Lord from his neighbour, cometh forth with sound speech, and preacheth the letter of the truth clearly, yet when temptations, persecutions, and many afflictions arise against him, this man, having not had a real call from God, nor being humbled in the furnace of affliction, he is offended at the cross, and enters, moves, and acts in his own spirit; thus he begins, to depart from the Lord, foolishly trusting in his own heart, his knowledge in the scriptures, and his parts and abilities; when his heart has thus far deceived him, he now grasps at all manner of carnal means; he aims much at great swelling words of vanity, and as there is no real power under his ministry, he studies to elevate and lower his voice, to produce an electrical effect upon his hearers, so as to move their passions. Having succeeded in this, he gets now as many commentators as he can, so as to repair, and replenish the emptiness within, and comes forth in borrowed plumes, speaking things he has never experienced, uttering also visions out of his own heart; and as God saith, "The prophets prophecy lies in my name: I sent

“ them not, neither have I commanded them ; nei-  
 “ ther spake unto them : they prophecy unto you  
 “ a false vision, and divination, and a thing of  
 “ nought, and the deceit of their heart.” Such  
 an one being imboldened, he secretly aims at some-  
 thing striking in his ministry, and begins mightily  
 to lift up his voice against errors ; but chiefly en-  
 deavours to cut at the real servants of God, taking  
 care not to offend his own flock by unseasonable  
 reproofs. May God of his infinite mercy, pre-  
 serve his own elect from such fleshly teachers, of  
 whom there are thousands roving about in this  
 world, like the devil their father, seeking whom  
 they may deceive and devour. Men of this stamp,  
 whose minds are not fortified by the spirit’s might  
 in the inward man, often fall into their own trap ;  
 for while they amuse themselves to search for mat-  
 ter in reading heretical books, the venom of asps,  
 enters into their own bowels ; because they receiv-  
 ed not the love of the truth, strong delusions are  
 sent to them in just judgment, to believe a lie.  
 Some begin to make bold attacks upon the trinity ;  
 some dwindle into arminianism : while others, per-  
 ceiving how stiff and staunch the baptists are to  
 their tenets, and what stable, immoveable church  
 members they make, are induced through self-de-  
 ception, secret carnal motives, and with much  
 blindness of heart to enter into that connexion.  
 Having now got over all scruples, and being not  
 able to see, or experimentally to understand the  
 mysteries of spiritual baptism, they begin boldly  
 to preach up water baptism ; and thinking, that

they have the scriptures on their side, they, instead of crying holy, holy, holy ; cry without ceasing the ordinance of God ; the ordinance of God ;—as this is a way, that seemeth right to many, that are ever learning, and are not able to come to the knowledge of the truth, who being laden with many sins, and go on still in their sinful course, these, having never been baptized into Christ's death, by real spiritual convictions, so, as by the fear of the Lord to depart from evil, and finding the ministry of those, whom God hath really sent, not agreeable, nor calculated to flatter them in their vain profession, their enmity being stirred up against the truth, and against them that preach it, these I say, being disgusted with a heart searching ministry, are easily entrapped by spiritual harlots ; “ For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil.” God therefore, in just indignation, taketh them away as unfruitful branches, and men gather them to believe lies, that they may finally be burned, as it is written, “ The man that wandereth out of the way of understanding, shall remain in the congregation of the dead.” Of all doctrines of devils, heresies, and errors, water baptism, is most likely to seduce men, who have long sat under a faithful ministry, and have not reaped any spiritual advantage thereby, but a little head knowledge : for they find here no difficulties, but every thing is within the reach of human power ; only believe, and be baptized, and the business is done. Let

men be ever so much enlightened in their judgments, so as to know perfectly that salvation is not of works, but of grace, yet as sure as there is a God in heaven, if the truth they hold in their understanding, hath not made them free from the dominion of sin, they are still in bondage, legal, and under the curses of a broken law. The great I, hath never been brought down to nothing; and as kind parents are fond of their own children, so these, dote upon their own performances, works, plans, and conceits, as being the offspring of their corrupt unsanctified reason. Take notice therefore, mark, behold, and consider it well, that here lies the master piece of satan's craft in water baptism! I repeat it again in the name of God, that a secret legal spirit, is the corner stone and foundation, upon which all are built, who are seduced to be re-baptized. 1st. Their faith being but a human assent to the letter, or outward written word of scripture, and not being able to understand what Christ has asserted, that his word is spirit, life, and that the flesh profiteth nothing, they are moved through the workings of a legal conscience, to think it absolutely their duty, to submit to baptism: for their thoughts, and blinded conscience, violently urge them to it from within, saying, "You see that many good men have held this doctrine, and that the scriptures point it out clearly; you see the example of saints of old, and many more things shew, that this is the right way: if therefore, you resist these things, how

“ can you be saved ? Your best way is to submit  
 “ to the ordinance, and you shall also find that  
 “ peace and comfort, which many talk of.”—Thus,  
 the poor blinded soul, being drove by threaten-  
 ings and legal terrors within, also by vehement  
 crafty discourses of blind interested preachers, and  
 satan helping them forward, either by some suita-  
 ble application of scripture, or by fallacious  
 dreams, all these things acting upon them with in-  
 fernal power, and deep hellish deception, they are  
 at last brought to yield to the flattering speech of  
 the subtle harlot, as it is written, “ He goeth after  
 “ her straitway as an ox goeth to the slaughter,  
 “ or as a fool to the correction of the stocks ; till  
 “ a dart strike through his liver ; as a bird hasten-  
 “ eth to the snare, and knoweth not that it is for  
 “ his life.” Thus many are brought to a full re-  
 solution to go into the water ; yet the whole is pro-  
 duced by legal workings, blind zeal, and is from  
 first to last a master piece of hellish wiles, fraud,  
 and deception ; for the soul being now brought  
 over, fully to consent to perform this dead work,  
 satan turns round ; ceases to tempt ; he leaves the  
 house empty, swept, and garnished, leaving the  
 soul in a false peace. Men thus deceived by the  
 devil, finding such a change in their feelings,  
 think, that this is the power of vital godliness ; and  
 being persuaded of it, they will go from house to  
 house, telling others how miserable, harrassed, and  
 tried they have been concerning baptism, and how  
 they have been delivered from their bondage,

what answers they have got, and what tranquillity, peace, and joy, they have had since they have been brought to obey the ordinance. If my reader is a well taught discerning christian, he will however, not fail to consider, that the whole of this experience, is evidently rotten and a mere deception ; for he will find that if this work was of God, and the still small voice of the Holy Ghost, this man would shew evident signs of a humble and teachable spirit ; but this is far from being the case ; for he is like a fool that rageth and is confident, being wiser in his own conceit, than seven men that can render a reason of the hope that is in them, with meekness and godly fear. More than nine parts out of ten, of all the experiences that we hear of, are of like fallacious nature, beginning with such convictions, as all men are capable of receiving in their state of nature ; they begin in the flesh, (which Paul saith, seems to be in the spirit) howbeit these convictions came not from the Holy Ghost, for they end in the flesh.

2dly. Take particular notice, as I said before, that a legal working spirit, is the master wheel that moves and governs all those, who are drawn to be re-baptized ; for there is a vast deal of will-worship, and voluntary humility in the whole of it, which men untaught by the spirit, cannot see, nor will they acknowledge it ; however, nothing is more certain, that they are not a little exercised in their minds, about the novelty of the ceremony, feeling a natural reluctance, to make a



gazing-stock, or spectacle of themselves, and it requires a time, before they can be reconciled to the idea ; but when their minds are once made up, in the way I have described, and they have mustered up courage to go under the water, then their legal conscience being satisfied, will now turn tale, and instead of roaring, will praise them for their obedience, their contempt of what fools should say ; it will tell them how meek and lowly they are, and that now they have given full proof of the sincerity of their hearts ; all which things combine together to produce in them most wonderful fleshly joys, comfort, and satisfaction. Thousands have thus been influenced by water baptism, who notwithstanding their glee and joy, had no more fellowship with Christ in his sufferings and his spiritual baptism, than satan himself. Their joys are nothing but natural affections stirred up, by the approbation of their legal conscience, soothed and calmed, by the dead work they have performed. O how lamentably such are deceived ! For they cannot see, that the end of such things which seem right unto them, are the ways of death, as it is written, “ Behold all ye that kindle a fire, that  
“ compass yourselves about with sparks : walk in  
“ the light of your fire, and in the sparks that you  
“ have kindled. This shall you have of my hand,  
“ ye shall lie down in sorrow,” for their obedience is fleshly ; their humility, self denial, and joy, all flow from blind corrupt nature, acted upon by satanic craft and influence ; while the scriptures

which move them, are carnally understood ; however, as Paul saith, “ These things have indeed a  
 “ shew of wisdom in will-worship, and humility,  
 “ and neglecting of the body ; not in any honour  
 “ to the satisfying of the flesh.” God saith,  
 “ And there shall be, like people, like priest.”  
 For as the people are deceived, so are they which  
 preach-up baptism, who seek only to make their  
 nest as easy as they can ; “ They eat the fat, and  
 “ clothe themselves with the wool, they kill them  
 “ that are fed, ( with their sophistry and carnal con-  
 “ structions upon the word of God : ) but they feed  
 “ not the flock.” Every member that is added to  
 their church, fills them with carnal joy ; for the  
 pews are filled with such bigoted, stiff, unsociable  
 members, that unless God, in infinite mercy, doth  
 open the eyes of any among them, to see that they  
 are destitute of the substance of baptism, they are  
 not likely to lose them. If the zealous apostle  
 Paul was alive in our days, how he would lift  
 up his voice like a trumpet, to shew the vanity  
 of trusting to the sign of baptism, and all such ex-  
 periences as they talk of : would he not say, “ As  
 “ many as desire to make a fair shew in the flesh,  
 “ they constrain you to be re-baptized : only lest  
 “ they should suffer persecution for the cross of  
 “ Christ ? For neither they themselves who are re-  
 “ baptized keep the law, ( that is, they are unac-  
 “ quainted with the baptism of the spirit, and with  
 “ the fire of real divine love ; ) but desire to have  
 “ you re-baptized, that they may glory in your

“flesh.” This is all they want: for if they can but preach you into the water, then they exult: but Christ and his spiritual baptism is far from their thoughts; even as Paul saith, “They zealously affect you, but not well; yea, they would exclude you (from Christ, and his real ministers) that you might affect them.” As the baptist leaders in 1525, went about among the people, relating their wonderful visions, dreams, revelations, and experiences, so at this present time, some of the preachers of the same denomination, are not wanting in telling the people, of the comforts and joys, they have found in submitting to water baptism; but alas! alas! The whole of it is a lie, of which the devil is the author, who by his infernal power, craft, and lamentable deception, worketh up their affections to the height they speak of. God is not the author of confusion, neither will he sanction men’s mistakes; but they that murmured shall learn doctrine, and they that erred in spirit shall come to understanding: when he hath thus purged them, then shall they find, that God, hath not given to his people the spirit of fear, to be brought into bondage to the naked sign; but the spirit of love, power, and of a sound mind, which is truly the spiritual substance of baptism. I conclude now by observing again, that the doctrine of re-baptizing, is not according to scripture; but is a pernicious wind of doctrine, hatched by the devil, and committed by him to teachers of his own sending, who, with good words, and fair

speeches, with slight and cunning craftiness, lie in wait to deceive the hearts of the simple; and instead of bringing them into the liberty of the gospel, they verily bring them into bondage.

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*Take notice therefore of the following Anathema.*

In the name of the most high God, the Father, Son, and Holy Ghost, that you who read these pages, may know that I am not doubtful, but fully persuaded that the things I have written, are according to the word, will, and verity of God; I am therefore constrained with the apostle Paul to bear this tremendous witness, that whosoever, whether I myself, or an angel from heaven, or any man whether learned or illiterate, teach, or preach any other baptism, than that which God enabled me to preach to you in these writings, let him be anathema maran-atha. As I said before, so say I again, if any man, however apparently holy, preach to you any other baptism, than the ever blessed, glorious, and soul-satisfying baptism of the Holy Ghost, I have through rich grace preached unto you, let him be accursed. Say not in your heart, "This is an hard saying, who can hear it?" Nor tell me of the many good people you know, who have been re-baptized. I tell you in the name of God, that except you cease looking to man, and repent, looking to Christ only, to his word, and his spiritual baptism, ye shall all likewise be accursed and perish: for the good people you look

to, shall never be saved, who deride, lampoon, and speak evil of the baptism I have by the grace of God set forth ; they must be purged from all this, or else they make themselves manifest, that they are none of Christ's, having not his spirit ; and except they believe and are baptized spiritually, they shall be damned. Look not to the apparent zeal, fervour, and earnestness, of those teachers, who would persuade you to be re-baptized : for although they make their plants to grow in the day time, and in the morning shall make their seed to flourish ; yet God calleth these seemingly pleasant plants, strange slips, and solemnly declareth, that the harvest thereof shall be a heap in the day of grief and of desperate sorrow. You are fallen from grace, and Christ shall profit you nothing, who are seduced by the sign ; for you are in bondage, whose heart is brought to say, " I must be re-baptized, or else I cannot be saved ; there is nothing better for me than to go under the water ; then shall I have peace." All your uneasiness, trouble, and haste about baptism, is produced by satan's policy, your ill-grounded fears, and the legal bondage you are brought into : for the law worketh wrath ; this you feel, because you are ignorant of the word and power of God.

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7thly.—*A word to the Elect among the Baptists.*

Some who fear God may say, " I am fearful, from all that you have said, that I am not right,

“ for I have really been exceedingly troubled  
 “ about baptism ; I have understood the scriptures  
 “ in a literal sense, and the preaching I have  
 “ heard with the persuasion also of many, whom  
 “ I thought to be good men, these things have so  
 “ operated upon my mind, that I have indeed  
 “ brought such heavy distress, and bondage upon  
 “ my soul, that I was forced to go under the wa-  
 “ ter, hoping to find peace and quietness in so do-  
 “ ing ; but I am now in greater trouble than ever ;  
 “ for if all that you have said concerning baptism  
 “ is the real truth, woe is me ! I am undone, dis-  
 “ tracted, and exceedingly moved ; for you say,  
 “ that I am fallen from grace, and that Christ  
 “ shall not profit me. I feel now as if a sword  
 “ had pierced my heart ; O ! What confusion,  
 “ darkness, perplexities, and misery I feel. Tell  
 “ me, O tell me ! You, whose writings have  
 “ brought me into this burning trial, and grievous  
 “ bondage, tell me if you can, how I may undo  
 “ what I have done ?” I answer, that you cannot  
 undo what you have done ; Christ your husband  
 must do that for you. Your present trouble and  
 casting down if sincere, plainly shews that God  
 your heavenly Father, and Christ your husband,  
 disalloweth all your vows, acts, and deeds ; and  
 your ignorance, mis-constructions of God’s word,  
 shall be forgiven you. Read the golden law of  
 thy release, left upon record for thee, through the  
 tender mercy of God in Christ ; for thee misera-  
 ble blind creature, who hast ignorantly performed

thy vows by going under the water. Thy Father which is in heaven, disalloweth thy rash vow, Christ thy husband, also disalloweth it. Read, "If a woman also vow a vow unto the Lord,—but if her father hear her vow,—and disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the Lord shall forgive her, because her father disallowed her." Your trouble, distress, and confusion, is the voice of God to you, disallowing your water baptism, as a most vain religion, only standing in outward things, which cannot profit your soul. Again, consider this that is written, "Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void." Num. 30. 3, 13. If Christ had held his peace at you, and left you to go on in a blind zeal for water baptism, you must have perished with the multitude of professors, who have only an outward form of godliness in will-worship; but are ignorant, and deny the power thereof. Your present anxiety, is a plain proof that he hath opened his mouth wide against you, testifying, disallowing, and reproving you in righteousness, that he may bring you to see and taste, the baptism of the Holy Ghost. Have you been re-baptized? Then seek not to be unbaptized; for baptism is nothing, and what you have done is no more in itself, than if you had bathed in a tub of water; but the religious and superstitious motives that induced you to do it, are

sharp and subtle poisons, which destroy the souls of the foolish and simple. With Paul, count all your fleshly and ignorant obedience to baptism, as dung, that you may win Christ; and be found baptized with him into his death, and into his love, by the mighty power of the eternal spirit. If you wish to know further what you are to do, then search the scriptures, which are able to make you wise unto salvation, read also my book; pray for light; make God in Christ your only refuge, counsellor, guide, and strength, and you may rely upon it, that he will give you power over serpents and scorpions, and over all the power of the enemy, and nothing by any means shall hurt you. Your leaders really deceive you, who direct you not to God, for wisdom in all these things, which must be spiritually apprehended; for human reason is a fool here, you must be guided by the spirit of God. It is the will of God, that you should make full proof of what I have asserted, by bringing all your doubts before him in humble prayer, even as Christ saith, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The only way therefore, to get real establishment in all things, is, to act as Paul teaches, saying, "Pray without ceasing.—And the peace of God, which passeth all understanding, shall keep your hearts and minds, through Jesus Christ."



## CHAP. VIII.

SOME SCRIPTURES CONCERNING BAPTISM CLEARED  
UP, SHEWING THAT THEY ARE TO BE SPIRI-  
TUALLY UNDERSTOOD, &c.

1st.—*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

**THEY** are blind and carnal, who understand this literally of water baptism, and either ignorantly, or craftily hide the great mystery that it holds forth: for Christ positively declareth, that “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto, they are spirit, and they are life.” Preachers, as well as professors who are in the flesh, notwithstanding all the gifts and abilities, they are possessed of, do but weary themselves in vain, in all their endeavours to put carnal constructions, and false glosses upon the word of God. The carnal man receiveth not the things of the spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually discerned. The tares, the stony ground hearers, the foolish virgins, and every one in a profession that stumbleth at the word, is blind and carnal; “For none of the wick-

“ed shall understand.” I declare in the name of God, that they utterly deceive the people, who perpetually enforce and hammer out water baptism, from the words of our Lord which are before us: for they are to be spiritually understood, and fulfilled. I shall now endeavour by the help of God, to shew the spiritual meaning, so that an infant in grace, may by faith, see the truth as it is in Christ.

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*None can administer spiritual Baptism, but such Ministers as are sent of God.*

Every one who is found exercising the ministerial functions, can administer water baptism. Judas did; “For he was one of the disciples who “baptized.” But none can baptize with the Holy Ghost, except they are called, chosen, and sent, by Father, Son, and Spirit. Go ye therefore, saith Christ, and teach all nations, baptizing them—and so must every minister now receive his orders and commission from Christ; “For how shall they “preach, except they be sent,” as it is written, “Behold, I am against them that prophecy “false dreams, saith the Lord, and do tell “them, and cause my people to err by their “lies, and their lightness; yet I sent them not, “nor commanded them: therefore they shall not “profit the people at all.” Many are now baptizing with water; but can they give any evidence that God hath sent them? Though they cannot

give the necessary proofs of their commission, yet they baptize many; therefore the people whom they immerse in water, are not spiritually benefited by such a baptism.

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2dly.—*How spiritual Baptism is administered, by Ministers of God's own sending.*

They stand in the name of God, and declare the things which they have heard, seen, looked upon, and handled of the word of life. With the seraphims in Isaiah, "They cry, holy, holy, holy, is "the Lord of Hosts." With Christ they cry, saying, "Except ye repent, ye shall all likewise "perish." They declare that the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. They set forth the dreadful fall of man, and God's infinite justice, righteousness, and holiness, who cannot look upon evil; but will requite sinners with death, hell, and destruction, declaring that man by sin hath "Kindled "a fire in God's wrath and anger, and shall burn "unto the lowest hell, and shall consume the earth "with her increase, and set on fire the foundations "of the mountains." Thus they baptize them in the name of the Father, by setting forth his infinite and just demands upon the sinner, because he hath broken all his commandments. They also set forth the just indignation of the eternal Son of

God, who as God co-equal with the Father, "Searcheth the hearts, and trieth the reins, and all the churches shall know, that it is a fearful thing to incur the wrath of the Lamb: for he will not forgive their iniquities, who go on wilfully in their presumptuous trespasses." They preach up also the infinite holiness, terrible majesty of the eternal spirit of God, who is sent to reprove the world of sin; and set forth everlasting damnation, perdition, and destruction, as the inevitable portion of those that sin against him.

Ministers, who have really experienced these terrors of God in a broken law, are made instrumental in persuading the elect, who are in the ruins of the fall, and being full of the Holy Ghost, while they enforce these things, the spirit issueth forth from their hearts, and cometh with power upon as many as are ordained unto eternal life, and fasteneth upon them, as a spirit of conviction. Thus men are spiritually baptized, under the ministry of the word faithfully handled. The wrath of God, of the Lamb, and of the spirit of God, is evidently the first branch of that baptism which I have already described at large, which causeth those deep afflictions, fiery sensations, and intolerable agonies, of that spiritual death they experience with Christ, who are convinced of sin. This is the truth of baptism, which if any man is ignorant of, he knoweth nothing yet of Christ as he ought; for water doth not minister the spirit to convince a man of the things I have pointed out, but the hearing of

faith doth bring the soul into deep waters, to die with Christ by spiritual baptism into his death; for he that believeth not that God is holy, just, and righteous, can never tremble at his word; but he that believeth in his just threatenings, is baptized into the same sorrows, griefs, and afflictions, which put Christ his suffering head to death.

2dly. They further teach, and baptize them in the name of the Father, Son, and Holy Ghost, by setting forth the eternal love of God the Father in Christ from everlasting, fixed upon his chosen people, and the many great and exceeding precious promises made to them in Christ. They baptize them in the name of the Son, by preaching the love of Christ before all worlds; his going forth from the days of eternity, in a way of loving kindness; and finally giving them a most wonderful proof of his love, by dying the just for the unjust, that he might bring them to God. The love of the spirit they also set forth, who undertook to reveal these precious things, to the souls of God's elect, and be in them as a spirit of prayer and supplication, guiding them into all truth, witnessing to their adoption, and sealing them to the day of redemption. This is the holy baptism, that Christ has commanded his servants to administer to his people: for while Peter preached to Cornelius and to his company, setting forth the love of God in the gift of his Son, his raising him the third day from the dead; Christ as crucified, being set

forth before them. “ While Peter yet spake these words, the Holy Ghost fell upon all them which heard the word.” Peter having thus as an instrument baptized them with the spirit of love, power, and praise ; commanded them to be baptized, saying, “ Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we ? ” We are to notice here, that the sign did not bring the Holy Ghost, but the preaching of Christ crucified, and as they had never received the sign, it was needful to baptize them ; and to shew the inferiority of it, to the substance, which they had been just receiving from the mouth of Peter, he did not baptize them himself, but commanded others to do that. The jailer was spiritually baptized with the Holy Ghost, by the preaching of faith from the mouth of Paul, and fruits meet for repentance immediately followed ; for from a merciless cruel jailer, he was turned into a compassionate tender nurse : “ And he took them the same hour of the night, and washed their stripes.” The scriptures abound with divine testimonies, that this is the baptism, that the real ministers of God should administer ; whose hearts being full of the Holy Ghost and of faith, they should baptize the nations with that, they had so freely received ; and that faith should come by hearing, and hearing by the word of God faithfully preached.

3rdly.—*Important question. Why did not Christ himself baptize ?*

Christ himself baptized not any with water, lest men should take off their eyes from the substance, and think that the efficacy lay in the sign; for this reason he said to his disciples “ John truly “ baptized you with water,” as if he should say, look not at the sign with a superstitious eye, for it is only water, for it has not communicated to you, what you want, “ But ye shall be baptized with “ the Holy Ghost not many days hence.” Therefore did he not at any time himself baptize with water, that all men might look to him for the promise of the Father, even the Holy Ghost, as it is written, “ So shall he sprinkle many nations,” for he sanctifieth, and cleanseth his church with the washing of water, by the word; that is, while the word is faithfully preached by a man whose heart is purified by faith, the living water within him (which is the Holy Ghost) breaks forth, and washeth the conscience of those, who like Lydia, attend unto the things that are spoken.

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4thly.—*He that believeth and is Baptized shall be saved.*

This is by far the strongest hold, that the re-baptizers have, and yet Christ’s words are still spirit, and life, for no fleshly construction can profit here no more than in any other parts of the scrip-

ture. If we are to understand this portion of scripture literally, then I could prove that some believed, and were baptized, and yet were not saved. Passing by the examples of Judas, also Ananias, and Sapphira, we may at once see a striking instance in Simon Magus, who both believed, and was baptized, and yet was not saved; but was a child of the devil, both before and after his baptism, and continued one of the greatest enemies Christ had in the east, remaining in the gall of bitterness, and in the bond of iniquity to the end of his life. The stony ground hearers in the parable of the sower, are set forth as believing, receiving the word with joy, and yet though many such are baptized and believe, Christ saith, for all that, in time of temptation they fall away, and are not saved. I conclude therefore, upon most solid ground, that as the word of Christ cannot be broken, that the faith and baptism in the text, must be altogether of a spiritual nature; for then it will sweetly harmonize with the scriptures, the experience of God's people, and we shall see no contradictions: but if we do make a carnal tool of it, as the baptists understand it, namely, that upon believing, you must go under the water, then the text is full of contradictions and perplexities: for some have believed, and been baptized, yet they are not saved, but lost. Thus, to what miserable shifts, men are brought, who loose the golden chain of spiritual truth, and by stumbling at the spirit's work, evidently appear those fools, whose



light is darkness, and being lifted up with pride, subverted, and condemned of themselves, are finally driven to outer darkness. If you have kept in mind what hath already been said about spiritual baptism, you will then clearly see, that the word of God is pure indeed, as silver tried in a furnace of earth, purified seven times. When any of God's elect, who are in their ignorance and state of nature, are by the wonderful and secret power of God, either led to read the word, or brought to hear it preached, the spirit worketh a mighty persuasion upon their minds, that what they hear is the truth. Their eyes are opened gradually to see the miserable state they are in, fearfulness and trembling taking hold upon them, they sink in their minds, and are full of sorrow, trouble, and heaviness; but when in God's own time, he sendeth the blessed spirit to raise them to hope, and enlargeth their hearts by communicating a sense of his love, they then say with the church, "Though thou wast angry with me, thine anger is turned away, and thou comfortedst me." The credence and persuasion, that such an one hath, is the spirit of faith, which cometh upon him by hearing. The convictions, sense of wrath, fears, and all the afflictions of his soul, are the baptismal waters, into which he is baptized with Christ into his death. The joy, love, and comfort, he afterwards is favoured with, is that fiery baptism of the Holy Ghost, which maketh his heart to burn in love, gratitude, and contrite joy, to the Father, Son,

and Spirit, the God of his salvation, for his unspeakable mercies to him a miserable sinner. This is that spiritual baptism in the power, as Paul saith, “ For our gospel came not unto you in word  
 “ only, but also in power, and in the Holy Ghost, and  
 “ much assurance ; and ye became followers of us,  
 “ and of the Lord, having received the word in  
 “ much affliction, with joy of the Holy Ghost.” The man therefore that receiveth the word in a good and an honest heart, (that is, an heart plowed up by spiritual convictions,) and that bringeth forth fruit meet for repentance, even love, joy, peace,—the blessed fruits of the spirit, such an one believeth, and is baptized indeed, and shall be saved ; he shall endure unto the end, and cannot be lost, but shall be saved with an everlasting salvation : for the mouth of the Lord hath spoken it. On the other hand it is evident, that the faith and baptism of Simon Magus, and many thousands more, who are lost and perished, was a way that seemed right to them, but the end is death : for their faith was not a fruit of the spirit, but only a human assent, which all are capable of without divine teaching ; their baptism is carnal ; and their joys are natural affections roused and stirred up by the promises, which they apply to themselves. Some may say, “ Be not so severe, they mean well, and believe  
 “ as they are taught, and if they are ignorant of, and  
 “ understand not your spiritual baptism, let us  
 “ hope, that as they are honest in their profession,  
 “ that God who is merciful, will overlook their

“ignorance in some things.” Want of understanding, and ignorance, will not protect any man from the wrath of God; for it is certain, that “When Christ is revealed from heaven with his mighty angels, he will in flaming fire take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ,” which gospel is not water baptism, nor human faith, but is the power of God in spiritual baptism, through faith unto salvation, which I have fully declared in this book. If any man be ignorant, let him be ignorant; but let him know that God will bring him into judgment for it, as it is written, “For it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.” Isai. 27. 11.

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5thly.—*Appeal to all them that fear God and his word.*

Men and brethren, if you have been led by the holy spirit, before you ventured to read this book, to lift up your hearts in prayer to God, that he would shew you, what manner of spirit it is written in, lest instead of gaining any advantage, you should suffer loss. If he hath given you the unprejudiced mind of the noble Bereans, to seek the real advantage of your souls, I say, you must by this time, have perceived the line of conduct the

Lord hath been graciously pleased to give me, that so far from rejecting the sign of baptism, I have through grace, established it in the most edifying, and profitable manner possible. I have taken great pains according to the light given to me, to shew you the craft, wiles, and policy of satan and his ministers, in bringing men into bondage to the sign, in order to rob them of the substance, which is the power of baptism upon the heart. A form of godliness, and the power can never stand together. If you are a professed stiff baptist, you are certainly ignorant of the spiritual baptism I have described by the word, and that you are deceived by the devil, you shall assuredly know by this token: for while you are reading these pages, you will be offended; your heart shall swell with enmity, revenge, wrath, and vexation; you shall grin like a dog, roar like a lion, and hiss like a viper. And pray, against whom is your wrath stirred up? Not against me, who am but a worm, but against God, against Christ, and against his spiritual baptism: for your carnal mind being enmity against God, you cannot be subject to the spiritual wisdom of God, which I have set before you in a mystery; but you shall lean upon your house which you have built upon the sand, though it is ready to fall upon your head. O, what an awful deception you are in! for your water baptism, and the whole of your religion hath never done any thing for you; for it hath never delivered you from anger, wrath, and

malice, against a faithful servant of Jesus Christ, who in love and tender compassion, warneth you of your danger, in preferring a form of godliness, to the excellency of the power thereof. May God open you eyes to see, that in all that heat, railing, and evil speaking, you shew yourself, that proud, foolish man that rageth and is confident. If on the other hand, you are one whom God hath taught, whose conscience is tender, if you have been much exercised with spiritual sorrows, griefs, temptations, and afflictions with and for Christ, so that you have learned of God to love, fear, reverence, and tremble at his word; you, I am sure, can do nothing against the truth, except you are prejudiced for a season, that you might learn how deceitful and desperately wicked the heart is; but if you are really walking with God, and are spiritually taught, I am confident, you cannot put away, nor think lightly, nor rail at the strong proofs I have been enabled to bring from the word of God, that all forms, and especially water baptism are vain, if destitute of the substance. John the Baptist, was so sensible of the weakness of water baptism, that when Jesus came to be baptized of him, he forbad him, saying, "I have need to be baptized of thee, and comest thou unto me." If you are taught of God let nothing move you to be re-baptized, as if that was lacking, to make you perfect: for you who have been baptized in infancy, you have never denied your baptism since you have come to years of discretion; it hath ever

distinguished you from the heathen world ; and by it, you have been incorporated into the national visible church of christians, among whom the elect now are found ; you want nothing now to make you perfect and complete, but the substantial baptism of the Holy Ghost. Let no man intice you, and bring you into bondage, saying, “ For thus it becometh us to fulfill all righteousness.” This is the devil’s craft and policy, to bring you into a tormenting legal working spirit, that your eyes may be taken off from Christ, who alone fulfilled all righteousness, being anointed with the fulness of the Holy Ghost for that purpose, and we being spiritually in his loins, are partakers of his righteousness, as fulfilling it with, and in him : he indeed was made sin for us, being baptized into death, “ God sending his own Son in the likeness of sinful flesh : and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.” I testify to you, that if you are wrought upon to be re-baptized, you certainly walk after the flesh ; for the spirit of God will never move you to perform dead works, nor drive you to go under the water ; for where the spirit of the Lord is, there is liberty, and he will guide you into all truth. May God open your eyes to discern, that holy men of old, prophets, and apostles, spake as they were moved by the Holy Ghost ; so that wherever baptism is spoken of, it is to be spiritually discerned, even where Peter saith, “ Repent, and be baptized eve-

"ry one of you in the name of Jesus Christ for  
 " the remission of sins, and ye shall receive the  
 " gift of the Holy Ghost." These to whom he  
 spake, had already been baptized into Christ's  
 death under the word; " For they were pricked in  
 " their hearts." They wanted now the fiery baptism  
 of love to cast out all their fears, and the baptism of  
 water they received afterwards was needful, for they  
 had not been baptized before; and that the Holy  
 Ghost by Peter's mouth meant a spiritual baptism  
 is evident; for Peter saith, " The like figure  
 " whereunto even baptism doth also now save us."  
 Doth he really mean water baptism? Oh no, this  
 was far from his thoughts, for he setteth the water  
 quite aside, saying, " Not the putting away of the  
 " filth of the flesh," as if he should say, I do not  
 mean water literally, which can only wash off the  
 dirt from the skin, " But the answer of a good con-  
 " science toward God, by the resurrection of Jesus  
 " Christ;" therefore what the water cannot do,  
 the Holy Ghost most effectually doth, by applying  
 the blood of Jesus Christ, which cleansing from  
 all sin, purifieth and cleanseth the conscience from  
 dead works; and by faith in him who bled, died,  
 and rose from the dead, we are made to rise with  
 him into newness of life by spiritual baptism.  
 Take particular notice, that whenever the devil  
 and his instruments, seek to subvert you with water  
 baptism, only bring this last scripture, out of  
 Peter's epistle, and it will effectually stop their  
 mouth; for they cannot get over it, therefore nail

them down here, and say to them, "Shew me  
 " your baptism, without the spirit, and I will  
 " shew you my baptism, by the spirit's work upon  
 " my heart." I conclude therefore upon the strong-  
 est evidences possible, that God never intended  
 more than this : that the sign of baptism should be  
 a standing figure, sign, or conviction of the neces-  
 sity of the washing of regeneration and renewing  
 of the Holy Ghost ; and as a distinguishing mark  
 to separate his professing people called christians,  
 from the rest of the world, which have not yet re-  
 ceived the doctrine of Christ. The Holy Ghost  
 never did, nor ever shall come upon any by being  
 plunged into water, but by the hearing of faith, and  
 by laying on of hands ; that is, faithful men full  
 of the Holy Ghost, and who have been called and  
 sent to the work, have by supplications, and the  
 prayer and preaching of faith, been instrumental  
 in conferring the Holy Ghost, " God bearing them  
 " witness, both with signs and wonders, and divers  
 " miracles, and gifts of the Holy Ghost, according  
 to his own will." It is certainly very remarkable,  
 that in all those passages of scripture, relating to  
 the sign of baptism, that the Holy Ghost never  
 came upon any, in the very act of baptizing them  
 with water ; but always by the preaching of faith.  
 Thus the apostles, although baptized, received not  
 the Holy Ghost in his mighty operations, and as a  
 comforter, until the day of Pentecost. Acts 2. 3, 4.  
 The multitude, to whom Peter and the apostles  
 preached, were spiritually baptized, before they re-



ceived the sign, by the hearing of faith ; “ For  
 “ they were pricked in their hearts, and gladly  
 “ received the word ; but were not baptized with  
 “ water till afterwards, to distinguish them from  
 “ the rest : who believed not.” Acts 2. 37, 41.  
 The Samaritans, believed and were baptized ; but  
 the Holy Ghost had fell upon none of them, until  
 Peter and John came from Jerusalem, who by  
 laying on the hand of faith, with prayer and sup-  
 plications, then they received the Holy Ghost.  
 While Peter preached Christ crucified, and his  
 resurrection, the Holy Ghost fell upon Cornelius,  
 and upon them which heard the word ; but the  
 sign they received not till afterwards. The eunuch,  
 by the preaching of Philip, received the Holy  
 Ghost, as a spirit of faith, and believed that Christ  
 was the Son of God. God also sent his spirit to  
 open the heart of Lydia, while she attended to the  
 things which were spoken of Paul. All these re-  
 ceived not the Holy Ghost through water bap-  
 tism ; but by the hearing of faith. Remember  
 therefore that the kingdom of God standeth not  
 in word, nor is it meat, drink, and water baptism,  
 but it is power, righteousness, peace, and joy in  
 the Holy Ghost. Consider also that all those ac-  
 counts we have in scripture of adults being bap-  
 tized, do not in the least invalidate infant baptism ;  
 for it was really necessary, that they should sub-  
 mit to receive the sign, to distinguish them from  
 the heathens and unbelievers. If an African, or  
 any other heathen was to come into our assembly,

and upon hearing the word preached, he was made conscious of his lost estate, so as to be baptized into Christ's death, by the power of the Holy Ghost, receiving the word in much affliction, and with joy of the Holy Ghost afterwards ; I say, if he came to me, saying with the eunuch, " What doth hinder me to be baptized ? " I should answer him even as Philip did, " If thou believest with all thine heart, thou mayest. " I should not hesitate one moment to baptize him, upon his declaring, that Christ was become to him the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. But we as a national church of christians, are already distinguished from others, by having received the sign, being brought up from our youth in the nurture and admonition of the Lord. We avow, acknowledge, and openly adhere, to the distinguishing sign we have received ; all that we want is the gift of the Holy Ghost, to be baptized spiritually into Christ's death, and into his everlasting love, and that his blood may wash and cleanse us from all our sin ; then shall we be baptized and saved indeed, by the washing of regeneration and renewing of the Holy Ghost ; we have no need of any other baptism. I solemnly declare in the name of God, that whosoever, whether an angel from heaven, or any man, would constrain you, to be re-baptized, let him be accursed : for these, you shall find every one of them, desperate against the spiritual baptism I have been enabled to set

forth ; they shall oppose, reproach, rail, and fight against it with the greatest malice, to their own eternal destruction. Christian reader, and you that fear God, if you still find doubts upon your minds, cease not to call upon your God, your only prophet, and wonderful counsellor, and he shall deliver you from all false prophets, errors and lies. Woe be to you, if you trust to your own wisdom, and call not upon him day and night ! But if you trust in him, you shall be like Mount Zion which cannot be moved, and you shall bless him for all his saving benefits, saying with David, “ For thou  
 “ hast delivered my soul from death, mine eyes  
 “ from tears, and my feet from falling.” To him be everlasting praise and glory, world without end, Amen.

*Finis.*

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1872

1872

**ZION'S WAY-MARKS;**  
OR,  
**TRIUMPHS**  
OVER  
**SATAN AND UNBELIEF;**  
BEING  
**AN ACCOUNT**  
OF  
**The Author's Call to the Ministry,**  
TENDING  
**TO ENCOURAGE GOD'S PEOPLE,**  
TO MAKE THEIR  
**CALLING AND ELECTION SURE.**

---

**BY JOS. FRAN. BURRELL,**

A SERVANT OF JESUS CHRIST.

**PUBLISHED BY REQUEST.**

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"Set thee up Way-Marks, make thee high heaps," Jer. xxxi. 21.; "wherefore the rather, brethren, give diligence to make your Calling and Election sure: for if ye do these things, ye shall never fall." 2 Pet. i. 10.

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1816.

THE HISTORY OF THE  
REIGN OF  
THE GREAT KING  
OF GREAT BRITAIN  
BY  
SAMUEL JOHNSON  
IN TWO VOLUMES  
LONDON  
PRINTED BY R. AND J. DODD, ST. MARTIN'S LANE  
MDCCLXXIII

# ZION'S WAY-MARKS,

&c. &c.

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## CHAP. I.

### *Early Impressions concerning the Ministry.*

**T**HOU most holy and gracious God; the Father, the Son, and the Holy Ghost; who art of purer eyes than to behold evil, and canst not look on iniquity: who hast said, that all liars shall have their portion in the lake of fire burning with brimstone; being persuaded that thou wilt truly fulfil thy vengeance upon such; and that a false witness shall not go unpunished. It is my desire to utter nothing but those things which thou hast wrought and applied with power. Lord guide thou me by thy spirit, and bring all things to my remembrance, whatsoever thou hast said unto me. Convince thy people by putting thine own seal to my testimony, that they may believe, and not reject it; lest haply they should be found fighting even against thee. Do thou, Lord, make this honest account profitable to thine own

sheep, that they may take courage by thy discriminating dealings towards me; and be also led to make thee their whole and sole refuge.—Amen.

Being frequently solicited by some god-fearing people, who sit under my ministry, to give an account of my call to this office, by publishing it, I have put it off from time to time, being unwilling to run in haste, lest I should run in vain.—The calls of men may be great, but the calls of God are greater; however, as it pleased the Lord to enable me to make to myself certain way-marks, of his kind and soul-establishing visitations, since I began to speak in his name; and believing that they might be profitable to promote godliness, I have been seriously impressed, not to keep these things back from the spiritual treasury.

What has more particularly induced me to publish these way-marks, is this, that when I have been in darkness, cast down, and troubled with many temptations, I have been led to look after those peculiar promises that God had applied in the time of need; and while I have been considering my former trials, and the kind dealings of God, my darkness has been removed, my heart got warm, yea, burned in love and gratitude to that loving and unchangeable friend, who has hitherto guided me. He has made my cup to run over in reading those genuine expe-



riences, which I had been enabled to pen down warm from my heart, and under the gracious influence of God's spirit. At such seasons it has been strongly suggested to my mind, that these simple accounts might be useful to the poor, maimed, halt, and blind, of the flock; for whose sake only, I find my heart made willing to publish them. It has also been suggested to me, that those who hate me without a cause may have their mouths stopped; as I am persuaded that none of them will be able to gainsay, nor resist the spirit by which I am led; for if they do, they will most glaringly make manifest their malice, envy, and enmity, by blaspheming the gracious operations of the Holy Ghost, and run the risk of appearing in no better situation, and receive the same sentence, which they of old did, who maliciously said, that Christ cast out devils by Beelzebub.

I shall now chiefly confine myself to give an account of those parts of God's dealings with me, which have an allusion to my call to the ministry of God's word. The Lord was pleased to call me in the year 1792, in a most extraordinary manner, without the usual ministry of the word preached: by revealing his dear Son in me, the hope of glory. I had for several years before this happy event, been under most dreadful convictions for sin, sinking in my own mind in a state of despondency, fear, and horror, not to be described; being bound in affliction and irons, and

led captive by the devil at his will: I had really concluded, without doubt, that I should be damned. In those days I had no knowledge of, nor acquaintance with, any professing people; neither was I possessed of a bible, for having been born and brought up a Roman Catholic, I was not allowed to read that book. However, it pleased God to bring into my possession a book called "A Harmony of the Four Evangelists."—Some time after this valuable acquisition, the Lord was pleased to manifest and reveal his dear Son in me, who, to my astonished view, manifested himself to me, in all the agonies of his dying love, with so great a power, and in so marvellous a manner, that he made me to forget my poverty, and remember my misery no more. Many other things did the gracious Redeemer shew me, both in the heights, and in the depths, which I cannot at present speak of. Some time afterwards I was led to sit under the ministry of the late Mr. H——, and growing now exceeding fast in understanding, and possessing some degree of utterance, I was enabled to declare what God had done for my soul: these things put together, made me, at times, seriously to think that God intended me for the ministry. The amazing conflicts I was engaged in with the world, the flesh, and the devil; as also the very conspicuous deliverances, and singular manifestations of Christ's love; his great and mighty power enabling me to hold fast my testimony,

when heaven, earth, and hell, seemed to make head against me: all these things had the same tendency. At one time in particular, feeling great desires, and longing wishes to be laid out in the service of the blessed saviour of my soul, these words came with great power: "And the spirit of the Lord began to move him at times in the camp of Dan," Judges xiii. 15. My soul melted exceedingly, and my understanding was enlightened to comprehend, that the singular power I felt, was the dawning influence of God's spirit to make me willing. I was led to place implicit confidence, and to credit the impression; believing it to be the voice of God, informing me, that he certainly intended to make me a witness of the things I had seen. I kept this very close, but feeling it work much upon my mind, I took courage one day, and went privately to the minister I sat under, and without relating either the text, or the manner of its working, I blundered out with much fear, that I thought the Lord intended me for the ministry: he looked at me very earnestly and said, "You will have preaching enough." By his manner, I thought he gave no credit to my assertion, and looked upon it as a trap of the devil. I went away very much cast down, wondering that I should be left to utter a thing of such importance, having no better foundation. Some time afterwards I was much cut up while hearing him preach, for he asserted, that satan did not fail to lay this suitable snare

for the feet of young lively christians, that they were fit for a pulpit ; thus endeavouring to puff them up with spiritual pride and self-conceit.— I had no need of any further interpretation ; I felt myself to be the very man ; I trembled from head to foot, and received the admonition in much sorrow and contrition, exceedingly suspecting myself, my state and my religion ; in fine, it led me to my never-failing friend that sticketh closer than a brother. I poured out my soul before him, begging pardon for my presumption, most earnestly desiring, that I might never be tempted in like manner ; and he was pleased to wipe off my tears, and restored me again to the joy of his salvation. About two years after this I began to feel my first love gradually to abate : the heavens began to look black, and the clouds gathered thicker day after day ; being attacked continually with most dreadful temptations, persecutions, and all sorts of trials, doubts, fears, and vehement assaults of unbelief. On the other hand, the lifts I received by the way were as conspicuous. My cup, at intervals, was made to run over to such a degree, that notwithstanding the humbling lesson I had received, yet my mind vehemently led me to think, that all those manifold changes came upon me, as preparations to fit me for the ministry. I felt the same longing desire as before, being very singularly led, at every fresh manifestation, to entreat the Lord to make me useful among his people in some

capacity or other. God gave me, at times, singular enlargement of heart, and uncommon utterance, when I have been among some of the poor of the flock, feeling my soul drawn out for their spiritual welfare. When these happy frames subsided; when darkness, blindness, ignorance, and other changes came on, then I questioned the whole of it, and felt exceedingly grieved, that a good and a gracious God did not, in answer to my agonizing prayers, deliver me from this most obstinate temptation about preaching. Thus I went up and down for many years, when I enjoyed the presence of God; then, in spite of my judgment, I wished earnestly, and was compelled to pray fervently to be made useful to his people; but when I was uncomfortable and tried, I felt as averse to it, and very seriously thought myself no more fit for so great an office, than a horse or a mule, which have no understanding. However, these exercises were over-ruled for good; they led me continually to pray in the spirit, that if the Lord really intended that I should preach his word, he would make it as manifest as the call he had given me to the fellowship of his dear Son. I wish to glorify the Lord, who enabled me to stick close to his excellent purpose; for in so doing, I found my mind kept stayed upon him, and he made me afterwards to reap the benefit of it, by calling me effectually. Previous to this I have been assaulted with fierce temptations, as if a neces-

sity was layed upon me to begin directly to preach, and that nothing but my pride and carnal fears prevented me from it. By the time I had been six years in a profession, new scenes opened, and new trials came on of all sorts, but especially in Providence: the Lord now began to cut me shorter than ever, because my love to him rather waxed cold: this led me to rise early, and sit up late; eating the bread of carefulness; often neglecting the word, and the means of God's appointment: this effectually brought the rod of God heavier upon my back; yet he left me not altogether to the blindness of my heart, but was often pleased to soften my hardness, and gave me space and power to repent, by sometimes pouring down upon me such an amazing spirit of confession, prayer, and supplication, that my soul became like a watered garden; while his kind providence also appeared in supplying the wants of my family; yet my backslidings were many, which made my gracious Father to follow me up with many deserved blows, so that I have often felt as if I had been beaten with rods; quite weary with crosses, losses, temptations, and mortifying dispensations. Blessed be the God, and father of all our mercies, who chastiseth us for our profit, that we might be partakers of his holiness; for by these things men live, and in all these things is the life of our spirit. God sanctified these afflictions, and made my spirit so tender, that the least shaking of his

rod, brought me to humble myself before him into confession and prayer.

While I was under these, and many other exercises, the ministry was quite out of sight; especially as by continual sorrow, study, fears, and various conflicts with satan and wicked men, my health was considerably impaired, labouring much under a dreadful bilious complaint, with frequent sickness even unto death; I considered, therefore, that I should never be able to sustain the fatigue of preaching, except God, with whom nothing shall be impossible, gave me power, by overruling my infirmities. At other times, I secretly rejoiced, that he had not suffered me to be deceived, as many have been, to set their hands to the plough, who, when tried, have with shame drawn back. After sixteen years of many fears within, and hard fightings without; the many exercises I had gone through, had this blessed tendency, in humbling me greatly under the mighty hand of God. I was now led more and more to have singular fellowship with Christ in his suffering, being daily weaned from a sinful world, and my sinful self; made willing to take up my cross, yea, frequently rejoiced in it exceedingly.

The Lord now often visited my soul with his marvellous love, and made me long to be with him. O how frequently have I begged, that he would take me out of this miserable wilderness, that I might be with him, which is far better; for

his kind and blessed visitations were such, that I really thought the time of my departure was nigh at hand; but our gracious Father knows best of those times and seasons which are in his hands.

The Lord was pleased to visit me with a sore trial, in the eighteenth year of my profession, by taking away from me my second wife, a truly gracious woman, with whom I had lived in much union of soul for ten years. The loss of her brought on a great variety of trials, which led me into many new experiences: but God was with me, and by leading me with much bitter weeping and supplications, he brought me through with a very high hand and great power; with much affliction, and yet mixed with joy of the Holy Ghost. Being now settled again, the gratitude I felt was unutterable. My mind was now daily led to love the word of God, above my necessary food; the more I meditated therein, so much the more spiritually-minded I became, and the heavenly dew thereof seemed to abide upon my soul. The Lord of life made my feet like hind's feet, and made me to walk upon mine high places. My shattered vessel, which had been in many storms for some years past, seemed now to have arrived at the desired haven. The Lord brought me again to the days of my spiritual youth, when his word was so exceeding sweet and precious to me, that I have pressed the bible to my bosom, and, with uplifted eyes and heart,



loudly praised, and blessed my most gracious Father in Christ, for his unspeakable gift.

## CHAP. II.

*Fresh conflicts concerning the Ministry, and deep impressions, with most dreadful temptations of Satan, to cause me to run, before I was sent of God.*

**I**N consequence of God's singular manifestations, all my former desires and earnest longings revived again, as I could not conceive that the Lord should deal so wonderfully with me for my sake only; but I secretly thought it was for the sake of some of his people; however, I kept these things very close, not daring to tell any one the mighty workings of my mind, nor even relate the unutterable blessings I received. About this time it pleased the Lord to open my understanding much, to see into the mystery of the union of Christ's two natures in one person; and I was led to bow before him in spirit and in truth, in such a manner, that I scarcely knew whether I was in the body or not; for the glory I saw, quite overcame me, so that I rejoiced with trembling. I was led also to justify the Lord, in his infinite and tremendous sovereignty; begging, that as he had made me to stoop, and worship

him as the great sovereign of heaven and earth, who worketh all things after the counsel of his own will, that he would also enable me, by his spirit, mightily to vindicate his infinite justice, both in saving the just, and condemning the wicked. God, in answer to my petitions, was pleased to shine upon his word, and led me deeper than ever, not only to see his uprightness, but guided me also, singularly, to discern the gracious operations of his spirit upon my soul. Daily did he bring me nearer and nearer to himself, so as to be enabled to make a full surrender of myself into his hands; to be guided and instructed by him. The word of God seemed to talk with me all the day long, which produced such meltings of soul, that I sensibly felt myself one of those chosen companions that hearken to the voice of Christ. I often said to him, "Lord, how is it, that thou hast done such marvellous things for me who am so unprofitable unto thee? O! that thou would'st open my mouth, that I might declare thy glory to thy people. How is it, that thou hast given me such longing desires to speak of thy power? for thy word seemeth like fire shut up in my heart." However, at other times, I had very humbling views of myself, considering that the great Jehovah had no need of me, who am but dust and ashes: then I cried to him again, saying, "Lord, suffer me not to run of mine own head, but call thou me effectually, and cause me to know thy will, by giving me tokens

for good." My exercises about the ministry were now more frequent than ever, and I was obliged to watch the way exceeding close, for satan was at my heels continually, with many suggestions, temptations, and infernal arts, to make me run, if possible, without a proper call: he often assumed the appearance of an angel of light, and endeavoured to work upon my passions with unutterable craft, to make me believe a lie. One day, in particular, while I was engaged in my business, and thinking much about these things, I found my mind suddenly wound up, in a most extraordinary manner, as if I should have some very wonderful manifestation of God's will concerning the ministry. I felt a palpitation at my heart, for, all of a sudden, the room where I was, seemed blazing with light; I felt a trembling in my body, and my hairs seemed to stand erect. Several scriptures came with extraordinary force; but withal, I felt a contraction at my heart, for I could not trust the report; and it seemed not to be the voice of my Lord. I was thrown into confusion, and feared greatly, lest I should, on the one hand, be deceived, and on the other, reject the voice of God: for the words I heard, bent all their force to enter into my heart, violently seeking to break in like a storm; yet my heart, by a secret power within, repulsed them; for the spirit of the Lord lifted up a standard against them. The conflict was so great, that I could hardly stand upon my legs, being made

sick at heart, and ready to faint. I called mightily upon God in this perplexity, begging for light, power, and speedy deliverance, who was pleased gradually to draw near, and saved me out of the hand of the terrible. This was not the only time that satan sought to perplex me; but this last attack was, by far, the most formidable I had ever experienced of the kind. Who teacheth like unto our God? for such lessons as these have been made useful to me, by discovering to my view the awful case of many preachers, who run, and yet God has not sent them, but the devil, who begets a presumptuous confidence in them to believe a lie. Many, therefore, came out into the ministry, fully deceived by satan's signs, visions, and lying wonders. I have known many, who could talk surprisingly of scriptures applied to them, who, notwithstanding, were in the gall of bitterness, and in the bond of iniquity: walking in the lust of the flesh, being full of presumption and pride, "having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have, exercised with covetous practices; cursed children." Such hold the truth in unrighteousness. Is not the devil the author of this religion? So, on the other hand, whatever cometh from God, or is born of him, overcometh the world; for he gives his people divine and strong consolations, sure resting places, and unctuous evidences that may be depended upon. When God applies his own word,

he makes it quick, and powerful; a mighty weapon to pull down every strong hold of sin and satan, with every high and proud imagination that exalteth itself against the truth; "the law of the Lord is perfect converting the soul," and when the Holy Ghost applies it, it will reprove of sin, and convert from it; it will perform a spiritual cure, as it is written, "He sent his word and healed them." In short, the very reverse of presumption, is the effect of a divine application, for it will humble the soul in the dust before God; producing repentance toward him, and faith toward our Lord Jesus Christ; it will make sin exceeding hateful, and self, because of sin. There is no greater evidence whereby we may know that God has spoken to us, than this self-loathing and abhorrence of sin, while the soul is filled with love, and holy admiration, at a feeling sense of the long-suffering mercy of our blessed Father in Christ. The last conflict I had about the ministry, made me ten times more cautious, fearful, and brought me almost to despair of ever knowing the difference between a real call, and a false one; however, it led me to cry most earnestly to God, that he would not suffer me to be deceived.

In addition to the abovementioned trials, God exercised me much at this time, in providence, having nothing to do sometimes for four or five months together; this made me very earnest with him in continual prayer, for had I not been enabled

so to do, the rebellion, murmuring, despondency, hard thoughts of God, and the stubbornness of my heart would have ~~me~~ prevailed. The Lord, who overrules all things for good, did, in answer to my bitter weeping, give me such humbling grace, as brought me to say, with Job, "Though he slay me, yet will I trust in him." Yea, his marvellous grace did so prevail and reign, as to make me often say to him, "Lord, thou art holy and just in afflicting me: I am a sinner, and feel myself as such: thou hast made me a sensible sinner, and though thou should'st bring me into a garret, or the meanest hole upon earth, naked, and hungry, or even into the dust of death: yet remember thy former lovingkindness; shine upon my soul, and be thou my portion. Thou hast said, call upon me in trouble, ask, seek, knock, watch, and pray always; subdue my unbelief, and despondency; give me patience, and resignation; and, with thy mighty power, pull down all those devils within me." How shall I find suitable words to glorify that marvellous Father, Son, and Spirit, the only wise and gracious God? who not only condescended to listen ~~ed~~ to such groanings, but has often turned my captivity, by bowing the heavens, and come down with such an effusion of power and love, that my soul and body have been made to shake under the joy unspeakable, and full of glory, wherewith I was filled. While I have been constrained, from a loving sense of his righteousness in all his dispensations,

to cry out, saying, "O Lord! I bless thee for all thy chastisements, lead on, Lord, still draw me in thine own way. Lord, strike deeply at the root of every evil; search me, and discover the foundations to the neck, but let not my love to thee wax cold; be thou my only portion, my God, and my guide, even unto death." - Thus, I have been led to labour in spirit, when I saw my help in the gate, being sweetly drawn to petition for those mercies, I knew I should want in time to come. No wonder, therefore, that I should be influenced to preach up these things to the poor of the flock, having myself reaped such immense benefits by such humbling providences, and God's goodness to me while under them.

These considerations made me often to think, that God, perhaps, ~~was~~ going to bring me out of the entanglements of this world, in order to make me a witness of his truth, in those things he had so powerfully wrought upon my heart: Upon the whole, I found great opposition in my mind to the work, when I considered the great power and faith it required; also, the deadness to the world, long-suffering, light, and ministerial abilities, necessary to qualify a preacher; but, above all, the great difficulty to know, and perceive a divine call to it: the weakness of my body seemed also an insurmountable obstacle in the way, so that I often gave it up in my mind, and used most agonizing prayers to the Lord, for ever to root out the very idea of it. This has since been a

great comfort to me, that God who hears, and answers the prayers of his people, would certainly have delivered me from this deeply rooted desire, had it not been his will to do with me according to the mighty impressions he had given me. "God speaketh once, yea twice, but man perceiveth him not:" thus Elijah requested, earnestly, that he might die, but God's intention was, to translate him, that he should not see death. David also desired to build God's house, but Solomon was to be the builder, and David's good will was accepted for the deed. Our blessed Lord himself requested, that the bitter cup might pass from him; but God's gracious will, in our behalf, was, that he should drink it. So I was also led to pray, most fervently, that he would deliver me from what I supposed a most violent temptation; but though God accepted my prayers, as tokens of the godly fear he had given me, yet it was his will that I should preach, and he, accordingly, gave me a very conspicuous call, even as I had prayed for.



## CHAP. III.

*A very conspicuous manifestation of the mystery of the Trinity, not in the letter, but in the Spirit; with a faithful description of the power and consequences thereof.*

ABOUT the beginning of the year 1813, I was favored with a marvellous discovery of the mystery of the Trinity; I shall, therefore, relate it in the same words I made use of, when I wrote the account warm from the heart. I am aware, that some, even of God's people, may be at first startled at the manner of the description; but surely they will acknowledge, if they have tasted that the Lord is gracious; that no words or similies can possibly describe even the smallest token for good: for, as simple knowledge puffeth up, so this edifieth, and greatly humbles the soul. The great value and beauty of those spiritual blessings in high places, is the excellency of the power that is felt. Holy men of old often described their feelings, according to the various discoveries they had of the attributes and perfections of God: when they apprehended his justice, righteousness, and infinite holiness; then they described the sense they had of their unholiness: one said, that he was a man of unclean lips; another trembled and said, that rottenness had en-

tered into his bones ; others, when favored with a sense of his love, mercy, compassion, and goodness, expressed their feelings, even as the Holy Ghost gave them utterance : for in all these things they were our examples, who being led by the Holy Spirit to believe, so they spake. We, having the same spirit of faith, speak also those things which God is pleased to shew us, both in the heights and in the depths. I am happy to say, that there is not an expression I have made use of, but what comes far short of the power I felt. The following account I wrote in a book shortly after I had the manifestation.

God is a sovereign, and acts as such at all times ; he worketh all things after the counsel of his own will, and that to answer his own righteous purposes. I am persuaded that he did not favor me with such wonderful discoveries, for my sake only ; nor did he apply them with so great a power, because I was more holy than the least of God's children ; but, as he calleth whom he will, for the defence of the truth, therefore has he, in a sovereign way, been pleased to prepare my heart for years, to receive, love, and adore the glorious "mystery of God, and of the Father, and of Christ," by often giving me to see, and to feel, experimentally, the gracious perfections of the one and only true God : the Father, the Son, and the Holy Ghost. If God is pleased himself to begin a work, he has also promised to carry it on ; this he did, by giving me the following experi-

ence on a sabbath day morning: I called upon God that he would bless me in his house of prayer, and give me the hearing ear, the seeing eye, and the understanding heart. I cannot remember any thing, either of the text, or the subject matter of the discourse; but after sermon was over, I leaned forward upon the back of the next pew, with my face concealed in my hands, (while the hymn was sung) begging for some farther token for good from the Lord, though never so small; and I must acknowledge that it has been a practice very much blessed to me, times without number, so that his promise has been fulfilled to me, "The diligent soul shall be made fat." I cannot say, that when I began to pray, that I felt any energy or power; nevertheless, being enabled to persevere, I felt a small springing-up within, of the blessed Spirit helping mine infirmity; encouraged by this, and secretly believing that it was the sound of abundance of rain, I became more earnest in prayer, and making violent efforts to bring him into my heart, and lo! or ever "I was aware, my soul made me like the chariots of Aminadib." I had a most sweet view of Christ's gradual approaches towards my soul, which, under the Holy Spirit's influence, made me so much the more earnest in prayer, until my soul was filled with his sensible presence and everlasting love. The power I felt was so great, that my whole frame shook; and feeling his goodness, it made me, as God saith, "to fear and tremble for

very joy of heart." Now was my soul most sweetly engaged in blessing and praising him with unutterable spiritual language; receiving, in exchange, most gracious answers, and testimonies of his dying love to my soul; for his mouth is most sweet, and he knoweth how, and when, to speak a word in due season. While I was receiving these blessings out of his fulness, of a sudden, he sent this portion into my heart with a mighty power: "The Father himself loveth you, because you have loved me." The words sunk into my soul with so great a weight and power, that behold! the eyes of my understanding being anointed with encreasing light, I had such an amazing view, and feeling sense of the everlasting love of God the father, that words cannot possibly describe. My hairs seemed to stand erect, and my body shook and trembled exceedingly, while the blood trickled in my veins from head to foot; but the sensations of my soul were truly marvellous; for how can I sufficiently set forth the love and sweetness, the deep humility and contrition, the brokenness of heart and self abasement I felt at every fresh view and discovery, of the love, compassion, tender mercy, and the moving of the bowels of that most loving and blessed Father in Christ Jesus. O! how my soul melted, being dissolved into nothing before him! The lower I sunk in humility, the greater weight of love and mercy came upon me: "for he giveth grace to the lowly:" his favor was such,

as to enable me to enter into his very heart, as my own habitation: "for he that loveth, dwelleth in God, and God in him." Every faculty of both my soul and body, were deeply engaged in unspeakable praise, adoration, and worship, in spirit and in truth; while floods of tears ran from mine eyes, being pressed out under a sense of the multitude of his tender mercies. Every fresh revelation or discovery of his perfections, came with additional power—what shall I say? like a mighty sound: like thunder and lightning, diffusing itself throughout my whole man. My soul lay all the while prostrate before him, swallowed up in holy astonishment, endeavouring to sink still lower under a sense of such free and unmerited goodness. This was repeated so many times, and in such a manner with encreasing power, that being scarcely able to breathe, I really thought my gracious Father was come down to take me home to himself. Death, that awful king of terrors, being swallowed up in victory, left me without so much as a shadow of fear; for I was fully persuaded and deeply experienced, that the Father himself loved me; and I felt that there is no fear in love, but that his unspeakable love did cast out all my fears; expecting, yea, panting after death, as the mean to be let into the complete joy of the Lord. I saw no figure nor similitude; but these were the things I saw and felt; namely, light and glory, peace and reconciliation, everlasting love, with joy unspeakable

and full of glory. And whoever has seen these things, understands and knows God, and is a real partaker of the divine nature. This is to be noted also, that these soul-ravishing discoveries of the Father's love and tender mercies, were not divided from Christ, but in him ; for I felt myself in spirit, as standing in the cleft of that rock; even as Moses did, while God manifested himself to him in like manner, as the Lord God, gracious, and merciful, &c. I saw the Father in Christ, according as our Lord said to Philip—“ He that hath seen me, hath seen the Father ;” just so, did I both see and feel the unutterable love of the Father ; and the heavens appeared as if they were open over my head ; while my soul, all the while seemed to be burning like fire. The Lord, my exceeding joy, constrained me, from a deep sense of his mercies, to utter, in spirit, every sweet expression I could think of; calling him my father, my only portion, my glory, and the lifter up of my head ; receiving back again, most gracious answers in the joy of my heart, which were so mighty and powerful, as to make me sensibly to shake every time. At last, being unable to find words sufficient to praise him with, and my heart and soul being filled with such an amazing weight of inconceivable glory, and praise, that as fast as my soul was replenished, so I poured it back again to him with wonderful delight ; then he would answer and fill me again with light, power, and unspeakable

love, which, immediately, I returned to him again, in gratitude and contrition, with such spiritual vigour, might, and power, not possible to describe. My most blessed Father knows, that his poor servant speaks the truth in simplicity; for the eternal God, who is omniscient, and before whom no false dreamer, nor impostor can hide himself, knows that I cannot, with human words, set forth the hundredth part of the thing as it was really manifested to me.

While I was (as I related above) sensibly blessed with the love of the gracious Father, in Christ, having no other thought, but to make the most of it, eagerly endeavouring to retain him as long as I could; all in a moment mine eyes were enlightened to see the perfections of the eternal God the Spirit, as taking of the things of Christ, and of the Father, and shewing them unto me. O! what sensations! how can I possibly tell the fresh meltings of my soul: the love, the gratitude, I was influenced with, for his distinguishing goodness, in thus helping my infirmities, and for guiding me into these treasures of wisdom and knowledge. I bowed in spirit before him, with profound reverence and adoration, striving, as it were, to sink before his eternal love, into the lowest abyss of self-abasement and humility, for this, as well as for all his former kind manifestations, weeping out, abundantly, tears of gratitude to him, who had so often borne witness to

my adoption, and had been with me in prosperity, and in many days of adversity; and had enlightened my darkness, making intercession for me with groanings that cannot be uttered; and by lifting up the wonderful standard of Christ crucified. had often routed and put to flight, the armies of the aliens. While I was thus, with joy, drawing water out of these wells of salvation, being swallowed up in contemplating, even with an agony of bliss, the merits of this most blessed comforter, behold, I had a fresh and sudden discovery of the most blessed and adorable Trinity in unity, from this portion of scripture, coming like thunder and lightning into my soul, (Deut. vi. 4.) "Hear, O Israel, the Lord our God is one Lord," My soul, from this fresh discovery, fell into wonder, love, and holy admiration; worshipping, with the profoundest reverence, adoration, and joy unspeakable, this great and terrible God, the Father, Son, and Spirit, in one undivided essence, and yet three distinct persons. I was so exceedingly carried away in spirit, all this while, that I was altogether insensible of what was going on in the chapel, neither did I hear the singing of the hymns, nor the prayer; and, indeed, when I came to myself, I was greatly concerned how I should compose my countenance, for I was like one astonished, and my eyes were swelled with excessive weeping. I spoke not a single word to my wife, in my way home; being in a state of unusual astonishment at the



things the Lord had wrought. Every fresh remembrance of any part of this manifestation, made my soul to melt again and again, bringing tears of gratitude and joy. The power and sweetness I was filled with, in a great measure, followed me for many days.

I have been frequently tempted to write an account of this remarkable experience, to our departed friend and pastor, but was held back from my purpose, fearing, lest it should seem too great for such an one as I appeared to be; being also suspicious, lest a spirit of self-seeking and pride should be one of my motives, I, therefore, dropped the idea, and remained contented, that I knew these things for myself in the sight of God. However, I can now discern the wisdom of God, in not suffering me to make a blaze about this, and many more singular dealings of God with me, for many years past; and also for keeping close the impressions I had concerning the ministry, lest I should go forth with carnal weapons and means, with the witness of men, and not in the power of God. No doubt, but many superficial professors may be led by the devil to cavil at this experience: I am sure that Arians, Socinians, and all formal professors will join with the rest of the world, and call it madness and enthusiasm; but, on the other hand, none who love and fear God will treat it so; for although they may not have experienced this great mys-

tery to the same degree, yet, from what they already know of the sweet power of the truth, they will not, nay, they cannot, do any thing against these things that are founded upon the word of God, and give the Most High the lie, by doing despite to the Spirit of Grace, who, of his sovereign will, has been pleased to reveal these things to me. The whole of this experience is so sweetly as well as powerfully established and wrought in me, by a suitable application of God's word, that it is not in the power of men or devils to overturn, or wrest it from my confidence. O! how often have I found this experience a support to my soul, when tempted, tried, and brought low; especially when I have had occasion to vindicate the eternal power and god-head of the Father, Son, and Holy Spirit. At other times, when overwhelmed with darkness and many fears, I have pleaded before God his former mercies, bringing in, also, this blessed manifestation, who has, again and again, bore witness to his own work, filling me with joy and peace in believing. I am fully satisfied with the witness of God, and have sought, not the witness of men, but the profit; for I consider it not, as adding any thing to me, no further than I am enabled to give God all the glory; and being enabled so to do, great joy, peace, and spiritual satisfaction, has accrued to my soul from it; however, I must confess, that it rather encreased my secret expectations, and

workings concerning the ministry, as I could not conceive, why the Lord should set his heart upon me, day and night, shewing me such things as these, and make me feel them so deeply, were it not, that he designed to use me as an instrument for others. My love to his word became more vehement, so that the bible was now my companion and delight daily: being led to pray most earnestly, that his word might dwell in me richly, not to furnish my head, but to my edification, comfort, and his glory: I begged that he would give me an humbling knowledge and experience of it, often saying, "Lord, I beseech thee, for Christ's sake, that as thy mercies have abounded towards me, who am most unworthy, that thou wouldst humble me to the uttermost, under a deep sense, that thou alone art the author of all these things. Pardon, Lord, if I ask amiss, but grant, if consistent with thy will, that I may be spent in thy service, to proclaim thy glorious power, and that sinners may be converted unto thee. Condescend to give me an holy call, that I may know thy will, but let me not run of mine own head."

## CHAP. IV.

*Further impressions, and deep exercises concerning the Ministry; tending to shew, that God would not suffer me to trust in the testimony of man; but in the witness of his Spirit only.*

**B**EING now frequently favoured with the presence of the Lord, who would shine upon his word, and extend my views in a wonderful manner; so that my heart being enlarged, has burnt with zeal for his service. I felt his word like a fire shut up in my bones, and such an assurance wrought in me, that amounted to a full persuasion, that the Lord would certainly give me the call I desired. Many things however, presented themselves as insurmountable obstacles in the way. I considered that the Most High had no need of me, and that it might be nothing but stinking pride in me, thus to desire the uppermost seat; besides I thought he would have called me sooner, and that I was now too old and infirm. I soberly considered, that there was no need of it, seeing we had such an eminent instrument already, who was so deeply engaged in the work; these, and many other considerations, wrought upon me at times, to such a degree, that the colour has come up in my face, being covered with shame and confusion, and I blushed at my

foolishness : then have I cried unto the Lord, saying, " O Lord, I beseech thee, tear these, my foolish thoughts, out of my heart ; let me be contented, and joyful to be the very least in thy train ; let this be my heaven, to be humbled in the dust before thee. Lord, destroy these aspiring thoughts, and let not the foot of pride come against me." Thus was I led continually up and down, travelling with God only, not daring to mention a word to any creature, firmly resolving rather to die, than to run before I had a divine call. Some months before the illness of our late pastor, while I was engaged one morning, in reading the word of God, seeking the comfortable presence of God only, and not having the least thought concerning the ministry, these words fell upon me like lightning, Jer. i. 5. " I have ordained thee a prophet unto the nations : " the words pierced me to my very heart, and shook me all over, so as to cause a great trembling in my body. When I was recovered from my surprise, and had considered the matter, well remembering that great and fierce temptation I had laboured under before ; I endeavoured, with all my might, to put it far from me, even with agonies, exerting myself to vomit up the deadly poison ; the words seemed too great and wonderful for me to receive them, as I could not conceive how I could be made a prophet to the nations : I laboured, therefore, with great fear ; to put them away from me, but laboured in vain,

and to no purpose, for they came again, several times sounding within me: "I have ordained thee, thee, thee!" I must acknowledge, that I felt no great joy nor comfort accompanying the words, yet they caused a great revolution within me; I was filled with great astonishment and wonder, not knowing what would be the end of all these things; however, the impression I received was such, that I could not help going down into the parlour to tell my wife of it, who immediately poured cold water upon it, by saying, she feared that it was nothing but a snare, and a temptation of the devil, and that she could not be reconciled to the idea of my being a preacher. I went and poured out my soul before God, earnestly begging, that, if it was a temptation, he would, in mercy, defeat it; but if he had indeed sent the word, that he would encrease my faith to receive it and hold it fast, and that he would give me further tokens of his will, but by no means suffer me to be deceived; however, from this time forward, I kept pondering the matter in my heart. New difficulties and temptations started up, causing many bitter cries to God, for light, power, and deliverance. I was exercised, at times, with mountains of unbelief, looking upon the whole of it as an idle dream. Again, when favoured with the presence of God, I then was constrained to believe it, being singularly led out in prayer, that he would give me every necessary grace and gift for so great a

work. I had charged my wife, particularly, not to mention what I had told her, to any creature, as I was determined to keep these things to myself, until I could, with more certainty, discover the will of God. Thus I went on for some time, nor could I lose sight of these things, being not a little puzzled how it should come to pass for me ever to preach, who was determined to keep silence about my call; I sometimes thought that God would reveal it to our late pastor, and that, by his instrumentality, I should be brought out to speak in the Lord's name: thus, in our haste, we often chalk out ways for our God to walk in, although he saith, "that his thoughts are higher than our thoughts, and his ways higher than our ways."

It has been a matter of no small comfort to me, that the Lord, in infinite wisdom, did not give me the desire of my heart, namely, the witness and approbation of that good man, because the witness of God has been much greater to me. I can now look back, and see the hand of God in gradually weaning me from man; for the reverence, love, and godly respect I had for that man of God was such, that there seemed to me, to be no higher attainment in this world, than the great privilege of being admitted into his company, and to converse with him about spiritual things; this I most earnestly coveted after, and left no stone unturned that I might attain to it; but the Lord, in pity and compassion to my soul,

constantly defeated my attempts. By the time I sat two months under his ministry, and being full of brotherly love, I went one day to his house, to tell him what God had done for my soul; he received me with a stern and frowning countenance, saying roughly, "what do you want?" he never desired me to sit down, but when he saw that I was not so easily to be moved, and perceiving my simplicity, he then entered into some edifying conversation; I still pursued him, being prompted by the strong affection I felt for him, and his ministry: many times I have gone with much inward fear and trembling, and just peeped in at the vestry door, saying, "How do you do?" but was generally answered thus, "Why are you come plaguing me? Do you intend to drive my discourse from me?" yet I had the mortification to see some vestry man or other go in when I went out, aye, and stop there too; this made me to envy their happiness, while I was not a little tempted, that no doubt he saw something in me that was not right; however, this often sent me to God with earnest prayer, who, in answer thereto, has often sent me such a blessing under the word, that there was not room to contain it; notwithstanding, I was not to be beaten off so easily, for being so richly fed under his ministry, I longed, exceedingly, to tell him of it, especially as writing was too great an undertaking for me in those days, being but an indifferent English scholar; I sought, therefore, every



opportunity where I could meet him, and finding that the vestry, in the city chapel, was not quite so sacred as the other, I often ventured, with no small palpitation at my heart, to intrude there, but never had sufficient courage or power to speak, with freedom, the things I intended: God, in great love to my soul, drove me out of this vestry also, for he was determined that I should not rejoice in the testimony of man; but in that of his spirit only. One evening, as I was sitting there in great silence, waiting, like the husbandman, for the early and later rain; so was I painfully waiting to hear something from his mouth; he earnestly looked at me, and said, "Mr. Burrel, is it that you wish to appear studious, that you go about with these spectacles continually?" I was not a little astonished, that a man of God, like him, whom I considered to be so feeling and sympathising, should not enter into the nature of my infirmity, but suppose, that all the fruit I had reaped under his ministry, should lead me to the vanity of wearing spectacles, in order to appear studious; being, therefore, roused, I answered him, saying, "Judge not according to appearance, but judge righteous judgment." I began now, gradually, to see, that it was not God's will I should be very intimately acquainted with his person, that his ministry might be made more profitable to me, and lest also, this curse should come upon me, "Cursed be the man that trusteth in man, and maketh flesh his arm, and

whose heart departeth from the living God." At another time, when I went for my sacramental ticket, he received me like a bear: I acknowledge, that through ignorance, I went at an improper time, just as he was coming from the vestry to administer the ordinance; being thus roughly handled, I went back to my pew full of confusion, rage, and enmity; I could hardly breathe, being filled with indignation, saying within myself, "Is this being gentle, as a nurse? is this being no striker, or being kindly affectionate, feeding the sheep?" O! Lord! who is like unto thee? who teacheth like unto thee? for thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." The Lord led me to confess my revenge, and the enmity of my heart, and not in vain, for not a word I heard fell to the ground: he made me to drink, and forget my poverty; my cup ran over: O what repentance and contrition, what thanksgiving and gratitude, what adoration and praise; yea, what holy triumph my long-suffering Saviour made me to feel, by giving me so signal a victory over the image of the devil, and, in exchange for enmity, filled my soul with joy and peace in believing. The gracious Lord led me also heartily to pray for him, who just before had roused my indignation; behold, therefore, and wonder; mark it well, and rejoice exceedingly, if you can produce such a token as this: "Great peace have they which love thy law, and

nothing shall offend them." In consequence of those wholesome lessons, I began to be more circumspect, and satisfied with having my faith to myself before God. I was much enlightened to see the vain profession of many, who, if a minister does but receive their testimony, they are presently wafted into the third heaven, and settle upon their lees; and rest satisfied with the approbation and praise of men, more than the soul-satisfying witness of God, who saith, "Cease ye from man whose breath is in his nostrils; for whereof is he to be accounted of?" Notwithstanding I had received so many rebuffs, still my spiritual affections were not abated towards that good man, but they ran in a nobler channel; for when he was in trouble, I carried the burden with him; when he sinned and did wrong, I was grieved, and did heartily pray for him; if prosperity attended him, then also, I rejoiced with him. I have often thought, if he had but known, what real spiritual union I felt with him in his ministry, we should not have had those small differences, which a gracious God overruled for good. I have been so much the more particular, in relating these small circumstances, in order, if possible, to remove the carnal prejudices of some of my brethren, who look too much on the outward appearance of things, as if I could not be a minister of Christ, because I never had his recommendation, nor particular friendship. I would only ask the moderate question, whether

those ministers who have the advantages I wanted, have really reaped any solid benefits from them; without, therefore, entering into any other instances, wherein God frustrated my hankering after the good man, I think it will evidently appear to any sober experimental christian, that the whole was of God: to the praise of the glory of his grace, wherein he had accepted me in his beloved Son, that I should not make flesh my confidence, and so depart from Him.

In consequence of the teaching I have just related, I was led to travel much with God in private, cleaving close to him, his word, and the means of his appointment; endeavouring, daily, to make straight paths for my feet; practising, by the power of the Holy Ghost, the things I heard from the pulpit, and seeking the honor of God only, and was daily striving to keep a conscience void of offence, toward God and man. All this while, the excercises about the ministry went on, and, as I said above, I was kept looking out, wondering which way the Lord would work; the uncertainty of the matter; the doubts and fears I felt; and the views I had of my insufficiency for so great a work, often drove me back. I considered that many had been deceived, who seemed to have the same longing desires for the glory of Christ, and the good of souls. None have appeared more zealous than the Jesuites and Monks among the Roman Catholics, who have, like the Pharisees of old, compassed sea and

land to make proselytes; and, from blind legal motives, have, with furious zeal, traversed the oceans, and exposed themselves among barbarous nations to great hardships, perils, and most terrible deaths. Again, at home, how many have forsaken their estates and worldly expectations, in order to commence preachers? experience shews us that this is really the case, and the word is very plain upon it, that many run, and yet God has not sent them. Ecclesiastical history informs us, how vigorously the Arians, Socinians, Moravians, and Arminians, &c. have ran to propagate their delusions. The frantic zeal of the re-baptizers, especially those in the days of Luther, sufficiently shews, to what length men may go. It is dreadful to read of the visions, preposterous experiences, and frantic revelations, their disordered brains conceived, which they also brought forth to the people in their violent discourses, while, in the same time, they practised every thing horrid: all these had pretensions of being called to the work. How many in our days, who, with prodigious clear heads, well furnished with the plan of salvation, having also bodily strength, great power of speech, armed with abundance of zeal, and appear every way qualified to shine as popular preachers, yet many of them are manifest to be instruments without life-giving sound, even no better than tinkling cymbals, being void of true charity.

I considered what Paul said about a bishop, 1 Tim. iii. 1. "If any man desireth the office of a bishop, he desireth a good work." But alas! how difficult it is to be at a point, whether God has put the desire in the heart or not. Are there not many who deceive themselves? who seemingly have these vehement desires, and yet perceive not the deceitfulness of their hearts; nor those flattering expectations deeply couched beneath, of being called of men, Reverend; and to be held in admiration. The pleasing prospect also of receiving presents, gifts, and legacies, secretly sways the minds of many preachers, who, therefore, haunt the death beds of such, especially, who have some property; feeling, therefore, much of the deceitfulness of my heart, I have often been in great distress of mind, how to make sure of the sincerity of my desires. I was, moreover, led to weigh the dangers that often befall the real ministers of Christ; for reproaches and persecutions, hunger and nakedness, perils and sword, are not pleasant things to flesh and blood. I am persuaded, that the man who covets after the ministry, and seeks great things for himself, is a fool. The experience I have had, has led me to view it a dreadful thing, to put the hand to the plough, without a divine call; for when tribulation arises, and the powers of hell combine to resist such an one, if he cannot appeal to God, and plead his call, he must give way, and shamefully draw back in the day of battle.

## CHAP. V.

*Further impressions concerning the Ministry; with trials and temptations; the instrument also God made use of in bringing me into the Ministry; with an account of a clearer revelation of God's will, that I should preach the Gospel.*

I HAVE endeavoured, in the above account, to give some small idea of the conflicts I have had about the ministry; and God knows that I lie not when I say, that I have related but a very small part of the trials and fears on the one hand, and the powerful drawings and leadings of God on the other; I shall, therefore, proceed to shew, by God's help, how I was further made willing. When I heard of the illness of our late pastor, and the dangerous nature of his complaint, I can truly say, before God, that I was exceeding sorry; it brought a sense of guilt upon me, as not having been sensible enough of the value of such a minister, and I thought I had been remiss, at times, in not sufficiently calling upon God for his preservation; I was, therefore, led heartily to pray for his recovery, feeling the danger of loosing him a great calamity. I shall never forget the sorrow I felt, when I heard of his death; I could not speak a word, but, in a moment of time, I saw, in spirit, the whole of his

numerous congregation scattered into all winds, and I said within myself, where shall we now go to hear; it was immediately suggested to my mind to go up to my study, and call upon God, and as I went, my heart began to melt; I drew near and said, "O Lord, thy servant is dead; but thou art alive for evermore:" while I was speaking, nay, even before I had done, the answer came, for I felt my prayer sensibly go up with such acceptance, that my heart melted within me, and all my sorrow fled away in a moment. I felt the sweet approbation of God, for being enabled to make him my trust, and only refuge, I could not help crying out, for very joy of heart, for the consolation; he told me "that he would surely do me good, and be my God and guide, even unto death." My eyes became like too fountains, feeling sweet gratitude and godly sorrow, the usual effect of God's genuine visitations; and a mighty spirit of prayer came upon me, and I said, "Lord there is nothing too hard for thee, and as thou hast taken thy servant from us, I beseech thee let a double portion of his spirit rest upon me." I chuse to conceal, because, indeed, I am not able to describe the views the Lord was pleased to give me, of the happiness of that spirit now made perfect, who had so long laboured in his vineyard, and was now enjoying his exceeding great reward. Though I had no particular scripture applied in answer to my last petition, yet the power with which it went up, the answer



of peace and joy I received in return, is quite enough for me; while my soul lay flat in the dust before my gracious God, swallowed up in self-abasement and nothingness, and He all in all.

Notwithstanding the mighty workings I felt concerning the ministry, yet, because I was not at a point, I was determined to stick close to the means, and was enabled heartily to pray for those ministers we had left; having heard Mr. B—, with some satisfaction, and believing him to be faithful, I was glad that God had left him among us. I now begged, day and night, that the Lord would keep me humbly seeking his will, that I might be upon my guard, and very narrowly watch his hand. Shortly after, hearing that Mr. C— was, in a manner, nominated to be the successor of Mr. H—, I sunk in my mind, and was perplexed with many temptations, especially as I had secret thoughts that God would work in the way I hinted at before; this sent me to my never-failing friend and guide, where I obtained submission, so as to be enabled to deny myself, and bow to his sovereign will. I heard Mr. C— from 1 Pet. i. 1, and although he was led to handle the subject according to the word, bringing forth a great deal of scripture, yet there being but little experience brought out, I was not edified; the fear of God, however, preserved me, lest I should make him an offender for a word, who, perhaps, might feel timid before a people,

hitherto considered so wise and enlightened. Now I found sore conflicts with the devil and corruption, feeling a secret satisfaction when I heard of the general discontent of the people concerning his ministry. O! how I was led to wrestle with God, that he would cleanse me from all such iniquity, and keep me undefiled in the way. The changes that I found in me, daily, were such, that my heart was continually wounded and sore, so that this burden was laid upon me, to cry, pray, wrestle, and supplicate constantly, for I could not maintain my standing in these deep waters without it. At other times, when the Lord has visited me with his comfortable presence, making darkness light before me, and crooked things straight, at such seasons, I have felt the spirit of the Lord come sensibly upon me, producing most vehement supplications and prayers to God, that he would make me useful among his own sheep. I felt a most wonderful love to them, and was exceedingly grieved to see them scattered upon the mountains and hills. My heart was, at times, much enlarged, having extended views, and I felt singular utterance within me. In answer to my prayers and anxious cares for his people, I received also many promises, with so much power and sweet assurance, that I have been often drowned in tears of gratitude before God. O! how I have been melted with these words: Joel ii. 21, "Fear not, O land; be glad and rejoice; for the Lord will

do great things." Again, " Be glad, then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you, the rain, the former rain, and the latter rain, in the first month." Again, this assuaged my grief, " And I will restore unto you the years that the locusts have eaten, the canker worm," &c.; but this quite overcame my soul, as a crowning blessing, " And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God that hath dealt wonderfully with you: and my people shall never be ashamed." On the other hand, God gave me to see the backslidings of many, the legal pride of others, and that an evident degeneracy had already taken place; so that covetousness, uncleanness, prejudice, and worldly-mindedness, had spread their baneful effects. When influenced with these views, I have found my mind singularly led out, to grasp all the weapons of our warfare against these evils; this especially sounded within me: 1 Tit. xi. 13— " Wherefore rebuke them sharply, that they may be sound in the faith." Afterwards, I have returned, being in a great measure, ashamed of the vehement cogitations, of my mind, saying, " who am I, that I should presume to censure the conduct of a people so wise and so richly taught? I must be under a delusion, and not in my right senses." This served me for another errand to God, for light, wisdom, discretion, and

humility. I still kept silence, being determined to have no hand in it myself; I, therefore, kept very close at home, and rarely went out, lest I should seem to run to and fro, like many, to make friends, being vainly puffed up with pride; such are trying their gifts before men, by torrents of words, and, like prating fools, are spouting in what they call prayer.

By a singular impression upon my spirit, I was kept looking out with a supernatural confidence, that my standing still was my wisdom from above, and that I should see the salvation of God. I had a strong persuasion, that the time of God was near, and that I should soon see it. My expectation was not cut off, nor my faith disappointed, because I was enabled to trust in God only.

Accordingly, a person of the name of H—, called upon me, with whom I had but a slight acquaintance, he having employed me some time before in my professional capacity. He came to lament with me, our common loss; and, as I believed him to be a good man, I was glad to see him. In the course of our conversation, we both lamented the unsettled state of the church, and I was led to speak rather fervently on the subject, feeling an uncommon impulse upon my spirit. While I was thus engaged, I perceived him to laugh almost at every thing I said, I looked at him, wondering at his behaviour, and I asked him wherefore he laughed? he answered me

smiling, saying, "I really believe you are the man that we look for;" it startled me exceedingly to hear him say so, and being filled with fear, I could have dropped on the floor. After much conversation on the subject, he, at last, drew out my secret, and seemed to rejoice much, when he heard that my mind had been exercised on the subject, although I told him but a very small part of the exercises I went through, touching the ministry. When he heard of the scripture that was applied to me, he said, that he believed it was of God, and further added, saying, "you know, that as one of the Trust, I have a right to introduce and propose any qualified person; shall I mention you to my Brethren of the Trust, that you may give an exhortation to the people on some Wednesday evening?" The sanguine manner in which he spoke, by bringing the matter to such a speedy conclusion, rather startled me. I was now brought into a great perplexity, which made me look up, and inwardly to pray to the Lord for wisdom and direction; and I said to Mr. H— "Let us not be too hasty, but let us ask counsel of God; mention it to a few godly friends, that they may also seek God with us, that we may be further established." After he was gone, I was left in a state not easy to be described, and I lamented much that I had told him the secret of my heart. New perplexities, fears, and temptations, started up in abundance, never did I feel my weakness, help-

lessness, and unfitness for the office, to such a degree; in a moment, I saw, as it were, the heads of many old, wise, and deeply experienced persons before me, and I, a child and a novice speaking to them; I really thought that I should sink into the earth, or else die for fear. O! how I lamented my imprudence, and with David, wished I had the wings of a dove, that I might flee away, and be at rest. I poured out my soul before God, and was quite in an agony, begging pardon if I had done amiss, and asking for light, power, and further direction; I confessed all my fears and faintings, and earnestly prayed for more strength and fortitude, if he really intended that I should preach. The Lord was not deaf to my intreaties, for he often hushed the tumults of my soul, but as they were but passing blinks, I was left, upon the whole, in a state of suspense, and my sleep departed from me. Mr. H— sent me a letter in the mean while, to encourage me not to faint, but to go to the work, exhorting me not to give way to doubts and fears; he bid me to consider what God had applied, saying, “I have ordained thee a prophet unto the nations.” Notwithstanding all that he could say, my fears continued, and no persuasion had any effect, for I could not rest without light and instruction from God himself: both my appetite and sleep departed from me, and, as I could not rest in bed, I have got up at two or three o’clock in the morning to seek God, that I might get my mind estab-

lished, and I can truly say, that I cried to him day and night.

I wish not to forget to mention some particular experiences, which, when opened up and described, may, under God, be a comfort to some of his people, who, after they have tasted that the Lord is gracious, and received the word with power, yet, after all, doubt of the reality of the work, and, in time of trial, stagger at the promise through unbelief. I have already given an ample account of the many changes I had, to make sure, whether the promises, and the power I felt were of God. The time being now rather pressing for me to give a definitive answer, the strait I was brought in, made me very diligent, even beyond measure, to seek the will of God. Sometimes, I was bowed down to the earth, with misery, dejection, and doubts. Again, in answer to my bitter weeping and supplications, I have manifestly felt the Spirit of God come upon me, like the sun breaking suddenly out from behind a dark cloud; my bondage and misery fled away, all was light, and no darkness left; I could then believe, without a doubt, that the Lord was with me, that it was his voice, and not another. I was then persuaded that none but God himself could effect such a prodigious change, from such extreme misery, to such joy and peace in believing. I have sometimes remained, for an hour or two, in this sweet frame, clothed with the garments of salvation, while this mighty power of God

upon my soul, led me to be persuaded that he had certainly called me to the work. Again, I have, after these indulgences, gradually sunk into the deep, and the pit had almost shut her mouth upon me; not that I had any doubt of a saving interest in Christ; but it was my call to the ministry, not being, as I thought, clear enough about it: this was the cause of all my trouble.

So, in like manner, many poor souls have been called to Christ, and have tasted that he is gracious; yet, when they come to be engaged in the indispensable duties of their occupations in the world, what with hearing and seeing the evil communication, they feel, in a measure, their good manners corrupted, and they sink in fears and despondency, because, being but weak in faith and knowledge, they judge only according to the frame they are in, especially if the trials they endure are somewhat new to them. A man, under such changes will say, "where am I? In the morning Christ was precious to me, I then loathed the world and myself, my prayers and praises were sweet, believing that I should not die but live, that I might declare the works of the Lord. I was filled with joy and peace in believing, hoping, that he who had began the work, would also carry it on. But now, O! what a change! I seem like another man; was it then a delusion, or do I dream? I am filled with doubts, fears, and confusion. Is there no reality in religion? Why then cannot I hold fast my con-



fidence? I feel myself more like a devil than like a saint; O! what unbelief I discover; what hard thoughts of God; what risings of rebellion; discontent, and murmurings; I am afraid of these my sorrows, because of the hardness of my heart; I really fear that I am a hypocrite, and have no part or lot in the matter, for God saith, that "there is no peace to the wicked:" I am the man, for my heart is like the troubled sea, casting up dirt and mire. Do I not read that God saith, "Behold I create Jerusalem a joy, and her people a rejoicing." Such a troubled soul will say with him of old, "my confusion is ever before me;" yet this is the way that God leads his people, for when we are on the mount, we then think with David, that we shall never be moved; but when God hideth his face, for the trial of our faith, then we fear that his mercy is clean gone: this is our infirmity.

The ministry being a new thing, I found myself very dull and awkward, in those trials which came upon me respecting it, not properly understanding the voice of God. I was often ashamed of my unbelief; that was my sin, and I could not act faith when I pleased, for this is the gift of God. My only and best resource was, to cry to God day and night. I have purposely related some of my prayers and cries to God, verbatim, that many hungry and thirsty souls may be encouraged, by my example, to cry also to him in

their troubles, and obtain deliverances, as I also obtained; to the praise of him, who is a present help in time of need.

One day in particular, being led to seek God incessantly, and finding some energy and strength communicated, I went again and again, and finding every time an increase of power and sweetness, I felt a strong confidence springing up, that this was the acceptable time; this led me to make free, and use uncommon efforts, and to wrestle with God, saying: "Lord, let me not be deceived; but shew me thy will: hast thou not said, seek ye my face, ask, seek, knock? for thy dear Son's sake, clear my doubts; pardon my unbelief; and enlighten my darkness. Lord, I feel resignation to thy will either way; but as I know my heart to be deceitful, search it deeply, that I may know whether I am, through grace, made sincere indeed. Lord, let me not run, but in consequence of being sent by thee." I then pleaded his former mercies, and cried with such vehemence, that being in an agony of pain to bring forth, I really thought my very heart strings would break; but at this critical moment, just as my strength began to fail, and my soul was ready to faint, the gracious answer came. Never did I receive such an answer as this concerning the ministry. O, what power! what light! yea, what glory! In an instant, it appeared to me as if heaven was open over my head; while I was

surrounded with light within, and without, God broke in pieces the gates of brass, and cut the bars of iron in sunder. My soul was restored in a moment, and the breaches thereof were healed. The Lord filled my mouth with laughter, and my tongue with singing: he said unto me, "As a prince hast thou power with God and with men, and hast prevailed." My spirit bowed before him under the deepest sense of humility, saying: "Lord, who am I, that I should be thus made to prevail with thee, who am but dust and ashes? Lord, let thy will be done; guide thou me continually, and never leave me to myself." While I was blessing, and praising him with unutterable language, the joy and peace I felt increased to such a degree, that I could hardly bear the precious weight; tears of gratitude ran down my cheeks abundantly, while my uplifted hands were like an evening sacrifice. O how glorious is the state of a man! who is enabled by the power of the Holy Ghost, and by living faith in Christ, to kneel down in spirit, and worship that loving and blessed Father, the God of all comfort. I believe now, indeed, "to see the goodness of God in the land of the living;" which led me deeply into that godly sorrow and repentance, not to be repented of. I felt the greatest submission imaginable to his sovereign will, and bowed before him with the profoundest reverence. While I was thus alternately rejoicing, praising, and also praying fervently: God made

me to ride upon the high places of the earth. Every fresh token for good made me still to sink lower before him in humility, being willing to be nothing, that he alone might be exalted. The power that was upon my soul was such, that in a moment it seemed as if my heart suddenly expanded; and I believed, with all my soul, that God had really called me to proclaim his great name; and that it was his will I should preach this gospel, that had been his power towards me, in saving my soul. My heart was filled with inexpressible love towards the Great Shepherd, and toward his sheep; the tears ran down my cheeks under the sweet pressure; while the eyes of my understanding saw the heavens opened; being swallowed up, as it were, with the glory of God: and while I was bowing before him in the deepest humility, being inexpressibly moved with trembling and rejoicing, these words rushed in upon me with exceeding great power; "The Lord God and his Spirit, hath sent me." Although I knew not where these words stood in the bible, yet the great power with which they came, left my soul without a single doubt, but that it was God's word to me. The meltings of my soul I cannot describe, feeling a tumult of gratitude, love, praise, godly fear, and profoundest humility, saying to God: "Lord, hast thou indeed sent me, who am the most unworthy of thy creatures? what! such a dead dog as I? O Lord! be thou my teacher, guide, and counsellor; make me

very faithful, and humble me so much the more, as thy mercies abound towards me. O! humble me greatly, and keep me exceedingly abased in my sight, now, and for ever."

I felt now so established, that I thought I should not be afraid to preach before ten thousand people, for the perfect love I was filled with, had cast out all fear. I told Mr. H— that I was now at a point, and that he might do as the Lord directed him; accordingly he consulted with the gentlemen of the Trust, who, every one, seemed to have no objection, that I should give an exhortation to the people on the Wednesday following; but after all, it appeared, that notwithstanding these gentlemen had the same power, which they have exercised since, yet a fifth person being consulted, they unanimously agreed that I should not preach in their chapel; I have since been informed, that the Lady, who so strenuously opposed my preaching there, has been sorry that she prevented me from so good a work; I wish, therefore, to spare reflections, hoping, that she was sorry before God, and not merely from private motives. As the Lord directs me to seek the good of those who are made willing to walk safely, I wish, therefore, to observe, what an unspeakable blessing is reaped by those who walk in the fear of the Lord, as it is said: "Trust in the Lord, with all thine heart; and lean not unto thine own understanding: in all thy ways acknowledge him, and

he shall direct thy paths ;” for had they done this, they would have prospered ; the hand of the Lord would have been known towards his servants, and his indignation toward his enemies ; but they obeyed not the voice ; they received not correction ; they trusted not in the Lord ; they drew not near to their God ; therefore they are in danger of their house being left unto them desolate, for they have rendered themselves abominable in the sight of the Lord, by justifying the wicked, and condemning the righteous. Had they travailed with God, with bitter weeping and supplication, and watched thereunto with thanksgiving for all past favors, even as God led me to make my calling and election to the ministry sure ; certain I am, that the windows of heaven would have been opened, and God would have poured down such a blessing upon them, that there would not have been room to contain it. Christ saith, “ that if two or three agree upon earth, as touching any thing that they shall ask, it shall be done for them, of my Father who is in heaven :” how much more, if two or three thousand souls had mightily cried to God, even as the church in the apostolic age did, when God, in answer thereto, sent an angel from heaven, who delivered Peter out of the prison, and restored him again to the church. I say, if they had done so, no doubt but God would have sent a second Paul among them.

Forasmuch as many who have seen my bold-

ness in the Lord, and have heard me confidently assert my call to the ministry, but have doubted of the reality of it, supposing, that without much trial, I have rushed forward to the work: for their sakes have I largely described my changes, that they may evidently see, that the fear of God is in me, except they give the lie to the Spirit's work. I return, therefore, to the glorious manifestation God gave me of his determinate will, that he, the Lord God, and his Spirit, had sent me to the work, which powerful persuasion abode with me all that day, feeling frequent meltings and much brokenness of spirit, at the very recollection of the goodness of God, in not suffering me to seek his face in vain. Next morning, however, I awoke with a gloom upon my spirit; I felt after the Lord, and he had withdrawn himself; I looked for my evidences, and a bare remembrance was left of them without any savour. A storm gradually came on, and the wind of temptation began to blow; clouds of doubts, many fears, and unbelief, obscured my mind; freezing sensations, mixed with grief and sorrow, seemed like forerunners of evil tidings, to beset me round about, so that my vessel began to be tossed up and down upon these waves. I endeavoured, with all my might, to keep my mind stayed upon the Lord, and cried unto him most vehemently. Never did I more distinctly perceive those two natures wrestling together, namely, the flesh lusting against the spirit, and

the spirit against the flesh. With my mind I served the law of God, that is, I believed the report God had given me; but with my flesh I served the law of sin, that is, I doubted the whole of it, as being only an idle dream, the effusion and produce of a lively imagination. I began now very soberly to examine my evidences, and the strong reasons I had for believing, that God had spoken to me in reality by his word, saying: "Was I not deeply distressed, sore broken, marvellously bowed down, and sick at heart? What power can that be, which restored me in a moment? Surely, power belongeth unto God only, therefore, this change must have been effected by none, but by the omnipotence of the Most High, who saith, "I am the Lord that healeth thee." Again, "He sent his word and healed them," which word came to me with great power in the Holy Ghost, and much assurance; here I endeavoured to stand. On the other hand, Satan, at the head of an army of doubts and stubborn unbelief, with all the rage imaginable, assaulted me, saying: "Many have deceived themselves who had greater evidences, for they could speak with the tongue of men and of angels, and yet were nothing. Judas received power to cast out devils, performed cures, and yet proved a child of hell. Demas also engaged in the ministry, but turned his back upon God, having loved this present evil world. Balaam too, saw the visions of God, yet proved, at last, to be nothing



but an enemy to him, and to his people. Many have, like you, received the promises with great joy, who, notwithstanding, have fallen away in time of temptation: your joy, therefore, might only be the effect of intense application in thinking, and by winding up your imagination to an extreme pitch of extension, cause violent distortions of your mental faculties, and produce such persuasions, which nobody, in their right senses, will believe. It is utterly impossible fully to describe what the malice, the rage, and craft of the devil, is able to hatch, in order to vex, torment, and distress those who are led the right way; but God, by these trials, teacheth "the prudent to look well to his way, while the simple pass on, and are punished." Many other things made head against me, but I wish for the present only to take notice, that all who will live godly in this evil world, shall have every step they take in the heavenly race, disputed by the devil and unbelief: God permits it for the trial of our faith, which faith being heaven-born, will, most certainly overcome the world, with all the devils and unbelief in it. My reader may look back, and clearly see, that every token for good, concerning the ministry, was most fiercely attacked by Satan and sin, for the resistance I found was truly infernal; but they were not able to prevail, being constantly defeated by faith in the Son of God: "for we are always made more than con-

querors through him that hath loved us." Though I knew all this in my judgment, and had often proved it, yet, when under these trials, I have found it hard work indeed, to stand in these deep waters.

I passed the whole day long under grievous temptations, being tossed to and fro, like the locusts, but the blessed Spirit left me not, however, to myself, for he helped mine infirmities so wonderfully, that I was enabled to turn every motion within into prayer. I confessed my doubts and unbelief, my murmuring and fears; I begged for more strength, and that his grace might be sufficient for me. The subtle insinuations of Satan, I brought before the Lord, telling him, that he suggested, that I must certainly be mad, and beside myself; that my longing and vehement desires for the ministry were the effect of a heated and distempered imagination. I endeavoured thus, to lodge my appeals in the court of heaven, intreating the Advocate of my soul to plead my cause, and vindicate his own work. I obtained many small lifts by the way, so as to enable me, in this dark day, to trust in the Lord, and stay myself upon my God,

## CHAP. VI.

*Further trials, shewing, that as Christ was rejected of professing Jews, so was I, as his instrument, rejected of professing Gentiles; also, the tokens for good, given to me, and how I came at last to preach, when all doors were seemingly shut against me; with the strong and mortifying oppositions I met with from professors, &c.*

**I**N the mean while Mr. H— brought me word that I was rejected, and should not preach at the chapel. As I had found some forebodings of it upon my spirit, it did not take any violent hold upon me, so as to cast me down much, for this word had often sounded in my heart: “Get thee out of Jerusalem: for they will not receive thy testimony concerning me.” The Lord strengthened my faith, so that I was enabled to lay passive in his hands, for my heart was made so soft by the many exercises I had laboured under, that I said in my heart: “Lord, do with thy servant what seemeth good in thy sight, and increase my patience.” Mr. H—, however, was not daunted to all appearance, but endeavoured to comfort me, saying, “As God has called you, a necessity is laid upon you to preach, therefore let us not

faint ; they have shut one door, the Lord is able to open another." Upon this he went away, and in a short time returned with Mr. B—, whom he had met with, not far from my house: after a little conversation, Mr. H— mentioned to him the refusal I had met with, expressing his astonishment, that they should reject a man who had been a member for upwards of twenty years, and whose life, walk, and conversation, was unblamable ; he urged me then to tell Mr. B— the reasons wherefore I desired the ministry : I gave a very concise account of my hope, and also of my call to the ministry, which he seemed to approve of, and he gave me the right hand of fellowship, saying : " As I am to preach next sabbath in town, will you preach at my chapel for me ? " After some hesitation I consented to it. When I was left alone I sought the Lord, my only refuge and friend, for my mind was by no means settled, neither did I feel elated with the prospect of exercising the ministerial function ; but I felt poor and sorrowful, because, being but an infant in the ministry, I could not be quiet without the sincere milk of the word. The Lord, in great mercy, gave me many singular tokens of his tender mercy and love towards me, by frequently giving me strong foretastes of the joy, fervour, and spiritual might, which I have since found, while I have been engaged in his work. He often clothed me, even before hand, with amazing zeal for his truth, and most undaunted

courage to rebuke, exhort, and reprove, with long suffering, being fully determined, by the power I was under, neither to spare the rich nor the poor, but faithfully to declare all things, even as the God of my praise had taught me. One day, in particular, being much blessed with God's presence, while the word of his grace came from all parts of his book to comfort me; while I feasted upon it, the joy and rejoicing of my heart became so great, that I vehemently cried out unto God, saying: "Lord, make me exceeding faithful to the souls of thy people." I felt a most astonishing energy upon my spirit, and these words came into my heart with surprising force: "Truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin;" this power and might I felt to such a degree, that my soul seemed all on fire, like the living creatures in Ezekiel's vision. These sweet visitations and love tokens, were, however, only to prepare me as cordials for another onset of the devil, who well knew, that the armour God had equipped me with, would be terrible to his kingdom; therefore, as he knew that I was none of his sending, he bestired himself again, if possible, to shut every door. On the Saturday morning, Mr. H— came to me with a letter that he had received from Mr. B—, wherein he informed him, that he could not let me preach in his chapel the next day, and assigned no reason wherefore he

treated me in such an unscriptural way. This new trial filled me with fear, being grieved to see such conduct in a man, who ought, in all things to adorn the gospel, as an example to others; for, after giving me the right hand of fellowship, he ought, at all events, to have written to me, and should have assigned godly reasons wherefore his mind was changed; seeing, that of his own accord, he had asked me to preach in his chapel.

Many were the changes that passed upon my mind, feeling sore broken, poor, and exceeding sorrowful; and reproach began to break my heart; for they talked to the grief of those whom God had wounded. Princes spake against me, but I was enabled to meditate in God's word; Satan failed not, however, to lay my reproach before me, and spared not his fiery darts; by magnifying my being now rejected in two places, saying: "Where is now your God, that you trusted in? and where is now your mighty call? I went, like Hezekiah, and spread these things before the Lord, who propped up my heart. I had need, indeed, of God's might to hold me up, for every thing I heard tended to cover me with shame and confusion. I was informed that many people had made preparations to go down to D. in order to hear me; some had hired carriages, others had cooked their dinners to take with them. The Lord, who comforteth them that are cast down, was pleased to prop up my drooping

spirits, by sanctifying these trials, for he gave me such an amazing spirit of meekness, to counteract the rage, malice, and infernal enmity, which Satan endeavoured to rouse within me, that I cannot find words to express it. O! what a satisfaction it is, to be enlightened to see, that this is verily drinking of our blessed Lord's cup; and if we thus suffer with him, we shall also reign with him; for shame also covered his face, and he hid it not from spiting. "Blessed be thou, O Lord, my strong refuge, for thou hast not left me in their hands; but thou hast, in the multitude of thy mercies, said unto me: "For shame, ye shall have double; and for confusion they shall rejoice in their portion: for they shall not be ashamed that wait for me: let them curse, but bless thou, for thou art the portion of my soul, my God, and the lifter-up of my head." My soul being thus meekened and humble, I determined not to hide myself in my house, and thus to neglect the means of God's appointment, but I went on the sabbath day to hear the word. Mr B— took occasion to observe, that, now our pastor was dead, many, no doubt, would rise, even from among us, speaking perverse things, in order to draw disciples after them. I cannot help observing, with much grief, that a man like him, whom I considered to be a sympathising minister of Christ, could thus wantonly sport, and talk to the grief of those whom God had wounded. Had he not heard my experience and call,

I should make no remark, but after hearing my testimony, and inviting me himself to preach in his chapel, to act thus towards me without righteous judgment, is altogether inconsistent with the word of truth. God is a great sovereign, who dispenseth his grace in a discriminating manner; he worketh all things after the counsel of his own will. If God, therefore, has been pleased to reveal his dear Son in me, by manifesting him in his dying agonies, and by an open vision of faith, to give me testimony of my part and lot in his great salvation, is another, who has not found these things revealed in the same degree, to reject the counsel of God? and is he to trample on the Spirit's work, by doing despite to sovereign grace? Shall his not believing the testimony of another, make the faith of God of none effect? Shall his envying another man's experience, make that same experience less godly and true? "Envy slayeth the silly one." It is recorded that our Lord, "called to him whom he would;" if Christ, therefore, has given me a real, true, and genuine call to preach his gospel, which he so freely revealed, and which has been so graciously the power of God to save me; if the Lord God, and his Spirit, have sent me to this good work, with power, in the Holy Ghost, and much assurance, is, therefore, another man to run upon the thick bosses of God's buckler, and to withstand the will of the Lord? Is such a man to give the lie to God, because he has not had



such a call, but was forced into a pulpit by men? Shall a minister's blindness obscure the truth of God's word? and because he thinks these words, "The Lord God and his Spirit hath sent me," applicable to none but Christ; are they, therefore, not applicable to his ministers? Woe be to him who assert such things; for if the Lord God and his Spirit hath not sent him, how can he profit the people? Let us, therefore, ask the important question, and take notice of the soundness of the argument: who sent Christ? the answer is, the Lord God and his Spirit; but Christ saith to his disciples and ministers: "As the Father hath sent me, even so send I you;" but the Lord God and his Spirit sent him, therefore, the same Lord God and his Spirit, hath sent all his ministers, to whom he is pleased to give a divine call to the work. This same minister informs us, that he was forced into the pulpit by men, yet I do not presume to say, that he is not called of God to the office, though his evidences appear so small. May we not, in a judgment of charity, say, that the same God, who called me in so discriminating a manner, not by men, but by his Spirit, may also make use of men, as his instruments, to place him in that office?

God, who searcheth the heart, knows, that notwithstanding the private and public opposition that man has made to my testimony, that I have been led often to pray for him, rather than indulge any rancour or enmity against him. I

really expected, that the late afflicting dispensation, would lead him to some acknowledgments: I expected a letter, daily, to inform me, that he repented of what he had done, but none came: (see my reasons, for asserting this, Luke xvii. 3, 4. Mat. xviii. 15.) I had, before this, written to him, to promote fellowship, but received an answer full of bitterness. I am fearful that he is a stranger to the sweet influences of God's Spirit, which will lead a man to be exceeding sorry to hurt the least of Christ's flock. On the other hand, I wish to make some allowance, for he might be under the influence of great temptations: first, in looking greedily after a larger congregation; secondly, in not resisting this lust in the spirit, it might bring a large train of other snares, such as envy and jealousy against all other pretenders, which corruptions, if cherished, will finally bring hardness of heart, wrong judgment, and blindness; this will cause the Lord to hide his face, and woe be to such a one when God departs from him; for, "their way shall be unto them as slippery ways in the darkness; they shall be driven on, and fall therein; for I will bring evil upon them, even the year of their visitation, saith the Lord." If these remarks I have made are not applicable to him, they may, after all, have a tendency to put him upon his guard against the snares of the devil. If he is a fool, he will rage against me for my faithful dealings; but if he is a wise man and endued with knowledge, he will

shew out of a good conversation, his works with meekness of wisdom. I am confident that his happiness cannot be disturbed, in consequence of the honesty of my remarks ; for if he loves the law of God, nothing shall offend him. I conclude, therefore, by observing, that if God has really called me to the work, he has done foolishly in opposing it ; and except he repents, God will deal with him according to his ignorance and folly. The only charge he has brought against me is this, of having publicly said, that I had payed some of his expences, when we went down to Lewes. I can appeal to God, that when I said so, that I neither intended to shew my generosity, nor to make him appear needy, but publicly to shew the tender regard and respect I bore towards him, believing him to be a good man, and worthy of double honour ; seeing, therefore, that my heart was so tender towards him, I could not but be grieved to find him oppose me from motives of envy, ignorance, and blind prejudice to his own hurt and destruction.

I return now to give an account of the benefit I reaped by going to chapel. I have already taken notice of the remark the preacher had made, which, though a scriptural and suitable one on the occasion, yet I could not but take it, as really pointing at me, and, as such, I received it. Reproof, whether applicable or not, will enter more into an honest heart, than an hundred stripes into a fool : witness the suspicions of every

one of Christ's disciples, when he declared that one of them should betray him; "for they were exceeding sorrowful, and began, every one of them to say unto him, Lord, is it I?" So, in like manner, being thrown into confusion, I began to fear that I was such a character; but when I recovered myself, and remembered what God had done for me, I was ashamed of my unbelief; being also grieved at the hardness of his heart, who thus, with force and cruelty, endeavoured to rule; thrusting with side and with shoulder, and pushing all the diseased with his horns, till he had scattered many abroad, Ezek. xxxiv. 21. However, I gave myself unto prayer, begging for a double measure of humbling grace, that as our Lord was buffeted and mocked, I might also be enabled to bear it, with all long-suffering and godly patience. Christian reader, who art in the path of tribulation, in all thy troubles, cease not to commit all thy ways unto God; supplicate and persevere thereunto with all watchfulness, if heaven, earth, and hell, seem all united to make head against thee; "yet trust thou in the Lord, and thou shalt stand like Mount Zion, which cannot be moved: thou shalt abide for ever; for he shall deliver the needy when he crieth; the poor also, and him that hath no helper: he shall redeem thy soul from deceit and violence, and precious shall thy blood be in his sight." I speak from heart-felt experience, for I called not upon God in vain, who wrought in me such amazing

submission and meek humility, that I gratefully thanked him for the trial. However, the humbling dispensations were not yet at an end, for this was the sabbath, on which I should have been given out to preach on the following Wednesday; but Mr. L— being given out, in a moment, many eyes were upon me, with seeming triumph at what they supposed my disappointment: may the Lord forgive them, and cause them to remember, that “he that is glad at calamity, shall not go unpunished; for the triumphing of the wicked is but short.” Had they known what precious benefits I reaped by the trial, they would have envied my portion; for the Lord Jehovah, in very deed, was my portion and shield, and his Spirit came so mightily upon me, with such humbling power, that, for the joy set before me, with my suffering Saviour, I was enabled to endure the cross, and to despise the shame, while these words darted into my soul with a glorious power: “The cup which my Father hath given me, shall I not drink it?” Never did I feel a greater glory upon my spirit, nor did God ever give me a greater victory, through the blood and sufferings of the Lamb: my soul seemed to be embalmed in sweetness, glorifying God, and praying for those very persons who sought to cast me down from mine excellency. I am certain that a man cannot be exalted to a greater height of glory, than when he is deeply humbled into divine and spiritual fellowship with Christ in his sufferings.

The cup that was given me, I was enabled to drink, and I blessed God for so great a gift, who had counted me worthy to suffer shame for his name sake; for I found this truly fulfilled: "If ye are reproached for Christ's sake, happy are ye; for the Spirit of Glory and of God resteth upon you." How unsafe is it, therefore, to judge according to outward appearance? for every one who judgeth after the flesh, must think me the most disappointed and unhappy person in all that congregation; but the reverse was the truth, for it is not improbable, that by faith in the Son of God, I was indeed the happiest.

Being now rejected in two places, it was enough to daunt the courage of my friends; but the unwearied zeal of Mr. H— was not so easily damped at this time; he left no stone unturned to find out a place, and spared no pains, for it seemed to be his meat and drink to promote this cause. He endeavoured to comfort me with the word of God, and reminded me, that meditation, experience, and such trials, made a minister; if so, I think that this proverb is applicable: "Physician, heal thyself;" for I believe, that meditation, godly experience, and sanctified trials, make also a private christian to be perfect, stablished, strengthened, and settled. Moreover, he reminded me of the faithfulness of God to his word; and that he would not have sent it with such power, if he had not purposed that I should preach. He told me also of many portions of

scripture that came to him, to encourage him in so good a work. I must confess, that his smiling, happy countenance, wisdom, and liberty of speech, was such, that I often secretly wished he had been called instead of me, for I felt, at times, so much confusion, darkness, and bitter workings within, that I saw myself a mere fool. When I considered, sometimes, what I should preach about; alas! I could not tell, for a thousand things presented themselves, but I could fix upon none; for I felt myself like him, who saw men as trees walking. I had no plan, no settled views, no sermons before hand, like some who have studied the scriptures for years; I had not tried before men, to see whether I could pray, or preach from a text, divided into heads and tails. I could not go in this armour, and was destitute of all such furniture. At other times, when the Lord was with me, I have mounted up with wings as an eagle, feeling within my soul unspeakable utterance, and matter enough for a thousand discourses. Notwithstanding, God tried me with disappointments, and permitted men to set themselves against me, yet there was, at the bottom, a firm expectation that the time was at hand. Accordingly, Mr. H— came to me one morning and informed me, that he had met with a place that was licensed in Howland Mews, where I might speak to a few people, which he judged better at the first, than to have a larger place; however, I must confess my weakness and want

of experience in the ministry, and what advantages Satan took of me ; for when God was with me, like David, I thought I should never be moved : then I imagined, that I could have preached before ten thousand people. Again, when I went to see the place, I found my consequence rather hurt, that I should begin to preach in a place which appeared so mean and contemptible. The Lord of infinite mercy, left me not in this dangerous spirit without convictions ; but enabled me to cry out against it, and made me to mourn under a sense, both of his pardoning love, and the plague of my heart ; I was greatly humbled, when it came suddenly into my mind, that Christ the Lord, from heaven, lay in a manger, and that perhaps, the upper room, where he eat the passover, was no better than the one I was to preach in. These mighty attacks of the devil greatly alarmed me, knowing, that if I regarded such iniquity in my heart, the Lord would neither hear nor prosper me.

The 8th of August was fixed upon, for me to preach at the above mentioned place. I endeavoured, with all diligence, to seek the Lord, begging that he would shew me what I should speak from, and he was pleased to give me these words : " That which we have seen and heard, declare we unto you," &c. 1 John i. 3. On sabbath day morning, when I arrived at the place, I found about fifty or sixty people assembled there ; I took my station with great fear and trembling, and not-



withstanding I cried to the Lord most vehemently, yet I could not get rid of my agitation; I stood up and prayed with a trembling heart, being, according to my feelings, in a high fever, and I endeavoured to give, as well as I could, an account of the reason of the hope that was in me, which I did, feeling myself much fettered in speech most of the time. When I had done speaking, some of the people tried to encourage me, but I really could have crept into a mouse-hole. When I came home, I mourned exceedingly before the Lord, and entreated him much, that he would, for Christ's sake, give me more enlargement of heart; and I secretly mourned, because he did not clothe me with that power I expected. I was assaulted with many doubts and fears, being almost ready to say with him of old, "O Lord, thou hast deceived me, and I was deceived," &c. Jer. xx. 7; for my expectation was cut off, and I felt ashamed of my confidence. As I had, in the morning, endeavoured to declare what God had done for my soul, so now, in the evening, I brought forth a few broken experiences concerning my call to the ministry. The place was excessively crowded, so much so, that some were alarmed lest the floor should fall in with us. Though I related the dealings of God with me, in a very confused manner, yet, upon the whole, I found more liberty than in the morning. After it was over, the people crowded round

Mr. H—, and found fault with the smallness of the place, and very earnestly desired him to get a larger and more comfortable one. I thought now, that the bitterness of death was passed, and that God would strengthen me more and more, to bear witness of the things he had shewed me; for after having had so many exercises about my call, I concluded that I should now enjoy the expected comfort in the work. I was a child in the ministry, and as such, I verily needed much of the rod, and I bless his holy name, that his good will and love to me in Christ, led him to apply it, lest I should, like a novice, be lifted up with pride. God has chosen his people in the furnace of affliction, and his fire is in Zion: young ministers have as much need of it as any, if not more so; therefore, lest too much honour should puff me up, humbling dispensations were sent, that before honour there might be humility.

Our zealous friend Mr. H—, in the mean while, heard of a place at H—, where I might preach on the Friday following, and he gave notice of it in due time. I prepared myself, therefore, to seek the Lord for a text, and though I sought him very diligently, begging for utterance, liberty, and the influence of his Spirit to guide me, yet, for all that, my mind seemed confused, and my meditation much scattered: clouds and darkness often passed over my understanding; finding but

little light, and I had singular forebodings of a heavy storm coming on. Mr. H— took me and my wife, on the Friday afternoon, to drink tea at the house of a friend, in our way to H—, who received us in a very friendly manner. This person began to speak of the things of God, in so soft, correct, and fluent a manner, that it quite startled me, for I really felt myself unworthy to wipe the good man's shoes. I could not help feeling envious, having been led all the week long, with bitter weeping and supplications, with little seeming success, "for I was weary with crying: my throat was dried up: and mine eyes failed while I waited for my God." All the time I was there, my heart went up in prayer to God, for every thing I saw and heard, had a tendency to wound my Spirit: every word they spoke, and even the blessing that was asked before tea, went to my heart. Satan took occasion to buffet me, saying: "Look at these men, can you pray so? You are nothing in comparison with them; what presumption it is in you to think that you are called to preach. Consider these good men, what fluency of speech they have, what discernment, what wisdom; how calm and placid: are they not ten times more fit for a pulpit than you? I really thought I should drop from the seat I sat upon; my heart felt heavy and deeply wounded, being filled with grief, at a sight and sense of my darkness, blindness, and ignorance. At last

we all got up, to go to the intended place, and even this came like a dagger to my heart, dreading the appointed time. I went more like a thief between two constables, than like an ambassador of peace. What shall we say? "that it is good for a man to bear the yoke in his youth." "Lord, who teacheth like unto thee; how deep are thy judgments; and thy ways are past finding out! I will bless thee, O my Father: for thou art the only wise God, who, by such wonderful humbling lessons, dost effectually teach us to live by faith upon thy dear Son." At last we arrived at the place, when I was immediately introduced into a parlour to be by myself; here I endeavoured to pour out my soul before God, but Satan was permitted to torment me to such a degree, that I could hardly bear it, for my breath was obstructed and short, through the amazing load I felt upon my spirit; I was overwhelmed with tormenting fears and doubts, which I endeavoured to counteract, by most agonizing prayers to the God of my help; I felt as if I was torn to pieces by wild beasts. The master of the house, (who was also a preacher) came in to ask me a question; I took this opportunity to ask him whether he felt any fear when he was going to preach; he turned lightly upon his heels, and said, "I have felt a little abashed at first, but as soon as I have been shut up in the box, I have lost all my fears." This answer cut me to the

heart, for I really thought there never was any body like me, so weak, so helpless, even like a man in whom there is no strength.

At last, the fatal signal was given, and I went up to the preaching room with a trembling heart, and took my station. The thing that I greatly feared, came upon me, for as I looked across the room, I saw there several persons whose faces daunted me; "they were famous in the congregation, men of renown," whose wisdom, judgment, and long standing profession was enough to cause me to be dismayed at their very looks. The text I endeavoured to speak from was this, Eph. ii. 9. "Not of works, lest any man should boast:" in my discourse, if a discourse it may be called, I spoke something of angels, and of Adam, being desirous to prove, that both angels who were kept from falling; and men who were saved by grace, had nothing to boast of, except in their infinitely gracious God and Redeemer. I was under very heavy temptations all the time, feeling myself no more master of my subject than an infant, consequently, nothing that I advanced could, under such circumstances, be taken as the sober standard of the doctrines I held; I shall, therefore, take no trouble to vindicate myself about these matters, having already done it many times in public. While I was speaking, it happened, that a very heavy cloud came gradually on, and obscured the room where I was preaching, and this added to my confusion; for

not being used to compute time, I really thought it was late, and that I had detained the people long enough; this mistake led me to conclude hastily, without clearing up any thing. Thus God, in infinite wisdom overruled, that all things should contribute to humble me in the dust. I am sure, that if many, who are trained up at the academy of the same place, had been taught such wholesome lessons, and by the same master, they would be more profitable to the people. The disappointment of many was obvious enough; some looked dejected, others rushed violently by with disdain; some murmured, saying: "Where are we now?" My best friends looked sad, and were ashamed, thinking that their groaning petitions were all in vain. I went down into the parlour, feeling so oppressed that I could not speak. Now my preaching seemed all at an end, for who could stir in my behalf, who appeared such a miserable instrument? My call to the ministry and preaching too, might have been checked here for ever, had not the infinitely wise God, the Saviour of my soul, who had promised to me years before, that he would stick closer to me than a brother, appeared at this critical moment, for while a few of us were yet in the parlour, a minister, by the name of F—, inquired for Mr. H—, and said to him, "I have been informed that you wanted a place to preach in till you could suit yourselves; ill health constrains me to go into the country for a few days, you are, there-

fore, very welcome to bring your minister to my chapel; I require nothing for the use of it, but you are at liberty to occupy it till my return;" it was, therefore, agreed upon, that I should preach there the ensuing sabbath. The providence of God, who overruleth all things in a wonderful manner, is remarkably obvious here, for although the man's secret design was to promote the sale of a book he had written upon the death of Mr. H—, and freely offered the use of little Providence Chapel, with that view; yet God's purpose by it was to keep me standing, who, to all appearance, was ready to fall.

How shall I describe now, the amazing workings of my mind, concerning the things which had just befallen me? Does it not appear very extraordinary, that a man like me, who had been favoured with such a wonderful manifestation of the dying love of Christ; and also, with such undoubted tokens of a real call to the ministry; who had, as it were, been carried into the third heaven, and made to see, experimentally, that glorious mystery of the Father, Son, and Holy Ghost, the one great Jehovah? I say, does it not appear strange, that I should be brought so low, as almost to cast away my confidence? Christian friend, who art in the furnace of affliction, and in the mysterious path of tribulation, see thine own experience in mine; for thy sake, therefore, have I been so explicit in describing my changes, that in my castings down, thou mayest see thine own,

and that thy hope may be encouraged, when thou shalt see me again ride upon the high places of the earth, shouting unto the God of our salvation, with the voice of triumph. Affliction is the high way to the kingdom, in which all the saints of old went, suffering much tribulation, through fire and through water, by living faith in a crucified Saviour; “for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” Consider, my friend, and by faith have respect to the recompense of reward, “for if we suffer with him, we shall also reign with him.” The thoughts of our God “are thoughts of peace and not of evil, to give us an expected end: for he will be our God and guide, even unto death:” to whom be everlasting praise and glory. Amen.

When I returned from H—, with Mr. H—, I said but little, for my soul was overwhelmed with sorrow, grief, and consternation. Some, indeed, endeavoured to speak a word of comfort to assuage my grief, yet an evil heart of unbelief got such an ascendancy over me, that I said in my haste, “all men are liars.” I roared inwardly, through the disquietude of my heart, and it seemed as if I was gradually swelling with it, till I should burst. I was truly overtaken with storms and tempests, while the deep appeared to open, ready to swallow me up: upon these waves my soul was tremendously tossed up and down. Satan appeared to have broken loose from his



chain, and overwhelmed me with his fiery darts, and unbounded accusations. The Lord now had brought me into darkness, and not into light. I endeavoured to remember my former tokens for good, trying to hold fast those things I had received with so much power, but all in vain, for the rolling billows of temptations, sorrow, and despondency, swept away, almost, the very remembrance of former mercies. The accuser of the brethren stood, furiously accusing me, saying: "You have ran, and God has not sent you, therefore has he, in anger, broken you to pieces. Look at the prophets and apostles, God was with them in ~~the~~ work, clothing them with might and power, but you have presumed, therefore has he confounded you before the people: if the Lord had sent you, he would certainly have appeared for you. You had inward checks not to run, but you would presume, therefore has he, in just judgment, filled you with bitterness. God has no need of such an ass and ignorant fool as you are; return, therefore, to your painting, and meddle no more with a work of such importance." Under such, and many more bitter taunts, I sunk almost without dimensions: a secret power, however, held me up; while the unutterable groanings of the Most Holy Spirit, were powerfully leading me, to turn every thing that grieved my soul into confession and humble prayer. I was enabled to plead with God, by appealing to him, whether that sweet power I had felt was not of him; beg-

ging, most earnestly, for him to bear witness to his own work, for, in the main, I could not let go altogether, those things which he had so mightily wrought; I might as well deny my own existence as absolutely to doubt such evident matters of fact; however, in spite of all I could do to hold fast my confidence, many swarms of distracting fears and doubts still invaded my troubled spirit; greatly suspecting that I had ran before my commission was properly sealed, not waiting till I was sufficiently endued with the necessary power from on high. O! how anxiously I wished I had been contented with my lot; I then looked earnestly at my painting desk, feeling stung at my heart, that I did not abide in my calling with God, for the agony of my mind was such, that I was obliged often to cry to him, saying: "O Lord God of Israel, thou hast most certainly called me by thy grace, and thou art my father in Christ; thou hast taught me hitherto, and guided me by thy great power: Lord, I beseech thee, enlighten my darkness, and shew me thy will; for if I have really, through blindness and ignorance, taken upon me to preach, pardon thou my sin, and restore me again unto the joy of thy salvation: I am greatly oppressed, undertake for me." In answer to those cries, it has pleased the Lord often to shine for a moment, and I saw, in his light, that judgment should, by and by, return unto righteousness, and that I should yet praise him who was the lifter-up of my head, and my

God. The changes I felt were exceeding strong, for I was made to mount up, with wings as eagles, for a few minutes, with such a power, that I cried out for joy of heart, melting before my gracious God. Again, in a moment, I sunk as low, under the power of unbelief; this I confessed before God, saying: "Lord, thou seest the evil heart of unbelief that is in me; O Lord! I am ashamed and confounded before thee; O! increase my faith: art thou not the author and finisher of it? O! how sweetly have these words sounded in my heart in answer to my breathings: "For shame you shall have double; and for confusion they shall rejoice in their portion: for they shall not be ashamed that wait for me." Thus I was marvellously exercised; sometimes mounting up to heaven; then again, going down to the deep, being often at my wits end. Woe be to those deluded men who rush into the ministry without these needful instructions; for how shall they be able to lead a poor and afflicted people? Many, therefore, in our days, step into a pulpit, with light and unhumbled hearts; they build up hypocrites in a presumptuous confidence, and sing songs to a heavy heart; they encourage, "and still say to them that despise me, the Lord hath said, ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, no evil shall come upon you;" but the children of God are sent away empty. "These shepherds feed themselves, they eat the

fat, and clothe themselves with the wool; they kill them that are fed: but they feed not the flock of God."

Now that I had began to preach, the weight of the ministry appeared to me so great, and my insufficiency still greater, that I really thought it would soon bring me to my end; but whenever I looked for some way or other to make my retreat, this text thundered at me most tremendously: "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." None know the power of God's word, but such upon whom it fastens, and they know that it is a fearful thing to trifle with it. My soul has since been exceedingly grieved, that some, who appeared giants in grace, have made light of that word that will shake heaven and earth. One man, in particular, who, at first, was most zealous in the cause I am engaged in, but he looked back, and most shamefully turned aside in the day of battle. I wrote him a long letter, in which I warned him chiefly from this very word of the Lord, but he cast it behind his back. This I am sure of, except God give him repentance, that word will grind him to powder; for if any man rejects the word of the Lord, what wisdom is there in him? Therefore, behold! if the cause I am engaged in, is the real cause of God, who made me effectually to stand, by fearing and keeping his saying; shall he stand who does so presumptuously reject it? Certainly not,

for God's word will not admit of lies and shuffling excuses ; seeing, that it is a fearful thing for any to put his hands to the plough, and then to let it go, by looking back ; hence the exhortation : " Remember Lot's wife." Again, " To-day, if you will hear his voice, harden not your hearts," for, " he that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy:" mind this, therefore, that, " except ye repent, ye shall all likewise perish." Brethren, be ye therefore followers of God and his word ; but cease ye from man, and " let God be true, but every man a liar."

The Lord has hitherto taught me by his word, and made me to tremble at it too, so that I never wish to move to the right or left without it ; and all my endeavours have been, through grace, to cleanse my way, according to those blessed records of heaven. My last trial and perplexity chiefly arose from this, that I could not reconcile the promises of God, and his divine manifestations with his late dealings with me : I really concluded, that there was a flaw or defect in my call, otherwise, he would have appeared, and not left me, to feel, at first, so much weakness in the execution of the office he had called me to ; yet Paul himself, who had stood many years in this warfare, complains of this infirmity, saying : " And I was with you in weakness, and in fear, and much trembling." Another said, " I cannot speak, for I am a child." Moses excused him-

self, saying: "I am not eloquent:" that great man of God wanted to retreat, and begged of God, that he would send, by whom he would send. These examples being far from my sight, I was left to fight my way without them; for the Holy Ghost supplied this deficiency, by most powerfully helping mine infirmities, to cry, groan, petition, confess, plead, and give my gracious God no rest, day nor night, until he had mercy upon me. On the one hand, I was grievously accused, that I had intruded into the ministry, though God had not sent me; but on the other hand, when I thought of drawing back, I was fearfully encountered by this sentence, that I was not fit for the kingdom of God. I must observe, that my fears were not of that nature, to make me apprehend the loss of property, reputation, or the danger of persecution; but my whole concern led me more perfectly to know the mind and will of God, to make sure my call, and to be clothed with his almighty power in the execution of my office: thus I was hemmed in by these two contrary workings: if I went forward, I was afraid of presumption; but if I went backward, the word of God hedged me up there. In this distress I called upon God, saying: "Lord, pardon thou me, if I have presumed; search me, and try me; have I not moved according to thy word, which thou didst send with so great a power? Wherefore didst thou leave me? Is it to humble me? if so, give me submission, and sanctify the trial;

but if, through the craft of the devil, I have intruded into an office thou hast not designed me for, pardon this for thy dear Son's sake, and shew me, by thy word, a way in which I may draw back, without coming short of thy kingdom." God, in answer to this, gave me light to see clearly, that the devil and my unbelief were the causes of my trouble: this settled the point, so that I became more calm: and my former evidences began to revive and shine. I blessed the Lord for the timely support he had given me, although I found no extraordinary comfort at this time, yet I was more established.

Having been engaged in continual prayer to God, he led me to take this portion of his word for the ensuing sabbath: "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them." The troubles of my mind, and my continual cries under them, furnished me with this subject, upon which I meditated, having many fears, lest Satan should rob me, by his temptations, of the power of describing what I knew so well of my text by experience. Notwithstanding all my efforts in prayer, yet I went into the pulpit in chains, influenced with much fear and trembling. Against hope, I believed in hope; for the Lord brought me through in spite of the devil, who endeavoured to confuse me several times. In the evening, I found much more liberty, and once or twice I felt a glory and much sweetness upon my spirit;

but, upon the whole, my fears and tremblings left me not as yet, being still in a high fever. When I came home, I felt exceedingly drained and empty, though the things I had advanced in preaching, were but small, and very weakly handled, yet, I felt as weary and languid, as if I had wounded Rahab, and slain the dragon in the sea. Satan insinuated, that I should never be able to hold out, and that my constitution was too feeble to bear the weight of so arduous a charge, and that I should certainly die under it. The fear of dying had no weight with me, being made willing to die many deaths, for the sake of my gracious God and Saviour; my greatest concern still tending to this, that as God had called me with so great a power, and had given me such sweet foretastes of his goodness, saying: "Ye shall eat in plenty and be satisfied." I say, this stumbled me amazingly, that God stood aloof from me, and left me to grope in the dark, and fulfilled not his word, upon which he caused me to hope. Alas! what short-sighted creatures we all are; how fretful, and impatient to bear the cross: we forget that God's judgments are a great deep, and that his ways are past finding out. Is not the weak to say, I am strong? and hath he not said, I will give power to the faint, and to them that have no might I will increase their strength? that the youths shall faint, and young men shall utterly fall; because they being not plagued like other men, they trust to their might.



and power; but that they who wait upon the Lord shall renew their strength. “O Lord, I beseech thee, for thy tender mercies sake in thy beloved Son, pardon thou all my blindness, ignorance, and unbelief; lead me on in thy own way, and make darkness light before me, and crooked things straight: for thou alone art infinitely wise, and worthy to be praised: so shall I be delivered from all mine enemies. Amen.”

On the ensuing Monday, I got up very early to seek the Lord, without whom, I was more and more persuaded, that I could do nothing: all my fears and dismal doubts again compassed me about like bees. O! how little I appeared in my own eyes; I dreaded the ensuing Thursday, because a necessity being now laid upon me to preach, I could not draw back, for it was death to me either to pursue or to run away. Under these manifold spiritual troubles, my only and best resource was, still to call upon him who is never weary; I endeavoured to give him no rest, wrestling daily with him, against all the plagues of my heart, begging for patience, long-suffering, and above all, for submission to his will. While I was thus seeking in the spirit, to harden myself against all the sorrows and despondency that weighed down my soul; these words came to my mind with great energy and light: “Who hath despised the day of small things?” A sudden light shone upon my path, and I saw as clear as noon day, that I had innumerable things to be

thankful for. I felt reproved, that instead of praising God, for the day of small things, I had given way to my worst enemies, the devil and unbelief. I saw, evidently, that I had looked too high, and expected things of such importance to grow up at once; even as many fools have done since, who, because I was not like one that had been forty years in the ministry, would not allow me to be a minister at all. Awakened by these considerations, I kneeled down before God, according to the mighty impulse I felt in my heart, and began to thank and bless him, for the strength he had hitherto given to me; I blessed him even that he had not permitted my mouth to be stopped at H— altogether. My heart got so warm, that I most humbly thanked him for all the shame, confusion, and other mortifying lessons he had taught me. I believed from my soul, that the Lord would bring good out of all these seeming evils, and that for shame, I should have double. While I was thus humbly engaged with God, feeling like a weaned child, these words came as a sound from heaven, and filled my heart: “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” Being enabled to mix faith with the word, I found my bow renewed in my hand; all my fears gave way in a moment; and the devil, with his darts, vanished like lightning. God sent his word, and healed me, so that my youth was renewed like

the eagles. I was ashamed, yea, confounded, because of the iniquity of my doubts, mistrusts, and unbelieving suspicions of God's faithfulness. I bowed before him, and worshipped him, in spirit and in truth, repenting in dust and ashes, saying: "Behold I am vile, and am not worthy of the least of all thy mercies and truth, which thou hast hitherto shewn towards thy servant. O Lord! strengthen thou me, and make my forehead like adamant, that I may endure all long-suffering with joyfulness." I was made to see the blessed face of him, in whom alone the Father is well pleased with us: as it is written (here) "I will no more be wroth with thee, nor rebuke thee." Instead of rebukes, he commanded the best robe to be brought, the ring also, and the shoes; I was made again to feed upon the fatted calf, while God extended peace to me like a river. My cup ran over, and with flowing tears of contrition, I blessed him with joyful lips. I found him indeed; "glorious in holiness, and fearful in praises, doing wonders."

Christian friend, consider attentively the wonders of God's faithfulness; his immense bowels of mercy, love, and goodness to such as suffer tribulation with his dear Son; is it not good to be afflicted, poor, needy, halt, and blind? None shall enter the kingdom of God but such as suffer with Christ, for they shall reign with him. Afflictions thus sanctified, brings us closer to the God of our mercies; they teach us to cry unto him in

our troubles, and he delivers us out of our distresses. We are enabled to make our calling and election surer, daily: and an entrance is ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Must we not say with David, "it is good for me that I have been afflicted, that I might learn thy statutes?" therefore I conclude, that those spiritual afflictions, which I have described, however alarming they may appear to many a trembling soul, yet are they a sure evidence of their being elected: for God hath chosen his saints in the furnace of affliction, and will save his afflicted people, but will bring down high looks. O! how mysterious are the ways of our God! how exceedingly grieved has my soul been, to see the mighty rod that many have made for themselves: the Lord will certainly bring down the lofty looks of those high and mighty professors, whose overgrown faith is above all real sensibility and godly affliction: such are all faith and all knowledge, splitting hairs in doctrine; but they are at ease in Zion. Woe unto them, yea, woe unto them that are wise in their own eyes, and prudent in their own sight! Double woe unto them which are not grieved for the affliction of Joseph! who despise those lamps which God hath lighted, because, in their blind estimation, they seem ready to go out; God, however, will light them again, and anoint them with fresh oil, to the confusion of such arrogant professors. Woe be unto them that say,

stand by thyself, come not near unto me, for I am holier, wiser, and more prudent than thou. Such, finding none like themselves, go into corners, in order that they may nurse their pride, and enjoy their imaginary excellence: though their heads touch the clouds, and they set their nests among the stars, from thence God will bring them down. If they have a talent, why do they bury it in the earth? Do they not run the risk of being, at last, bound hand and foot, and cast into outer darkness, as unprofitable servants? God has not made one member in the mystical body stronger than another to no purpose: if an arm is separated from the body, is not the body maimed? What profit is that member to the body? Has not such an one reason to fear, that the heavenly husbandman hath taken him away from Christ as an unfruitful branch? Consider, and tremble, thou useless, idle member, who art stiffened with pride and self-conceit; and sayest, that God hath forsaken the earth: there is no minister now sent to suit me. Art thou of the privy council of God? Dost thou really know the thoughts of his heart? No wonder that thou art in darkness, thou proud, stiff professor, for thou limiteth the Holy One of Israel, saying: "What can the man do that cometh after the king?" Thou fool, read the answer, Eccles. ii. 12. "Even that which hath been already done." Awake out of thy dangerous lethargy, O blind professor; open thine eyes and consider, that in so saying, thou makest flesh,

thine arm, and not the living God thy trust, who hath promised to be with us always, even to the end of the world. O thou misguided man, why dost thou separate thyself from every humble and broken-hearted soul? Art thou not afraid, lest the Holy Ghost should point thee out as “sensual, not having the Spirit?” Has not Satan blinded thine eyes, because of thine hatred to the truth? for thou sayest, “if this matter was of God, he would have shewed it to me.” Let me tell thee the real truth, for thou goest not in the right way to know the secrets of God: thou art full of prejudice, enmity, and legal pride, therefore doth he behold thee afar off. Dost thou not remember, that the true God dwelleth with every humble, broken, and contrite spirit? these he will revive, and they shall learn his secrets, but not a deceived, stiff, proud, and conceited professor. God grant that thou mayest understand this, that “the wolf also shall dwell with the lamb, and a little child shall lead them;” but thou dost reject the word of God continually, and and pray what wisdom is there in thee? Thou dost reject them that God hath sent, because thou thinkest thyself a leader, though God hath not sent thee. I am in duty bound to tell thee, that except thou repenteth, that judgments are prepared for thee, “whose name is proud and haughty scorner, who dealest in proud wrath.” “Q Lord! enlighten the eyes of thine own people, who have erred through ignorance and

the craft of Satan; and bring them to understanding: pardon their murmurings, and cause them to learn that doctrine, which is according to godliness. Let none of thine own sheep be offended with my honest dealings, but lead them to self-examination and humble confessions; bring them very near to thyself, humble, clothed, and in their right mind. Thou light of the world, shew them the crooked paths they have been beguiled in; far from peace and tranquillity; let them not alone, but manifest thyself to them in all thy righteous judgments, until they say, behold I am vile, wherefore I abhor myself, and repent in dust and ashes. Do those things for them, and forsake them not, for Christ's sake. Amen."

God having graciously enlarged my heart, by the late blessed visitation, I felt like a giant, refreshed with new wine. I believed with my whole heart that I should reap in due time, and that he would keep me from fainting. My hope being encouraged, became now an helmet, humbly expecting that God would bring me again rejoicing, bringing my sheaves with me; for this precious hope set before me, I was enabled to endure the cross and despise the shame; yea, God made me to abound in hope, by the power of the Holy Ghost; and I was enabled now to meditate upon his word with greater delight and satisfaction. The following Thursday I preached from these words: Rom. v. 4. "And not only so,

but we glory in tribulation also." The Lord was pleased to give me more liberty at this time, and the people also seemed better satisfied. I must observe, with Jeremiah, "that it is good for a man to bear the yoke in his youth:" for when I found that the number of the people was increasing, my foolish heart would have been lifted up with pride, but I remembered my misery, the wormwood and the gall, and my heart was yet tender and sore, so that I was humbled to the dust. O how excellent is the teaching of our God, whose love is so great, that he will not let Jacob go altogether unpunished, lest being lifted up with pride, he should fall into condemnation. I was therefore led to look upon this seeming prosperity with a jealous eye; knowing, that every step of my way has hitherto been severely tried. To ballast my seeming success, God suffered me still, at times, to be much distressed with weakness, fear, and trembling; however, it had this blessed effect, to keep me very close to the Lord, by incessant prayers and supplications.

I cannot but be astonished, that many preachers can, without meditation, private wrestling in prayer with God, and spiritual labour, step into a pulpit: such, trust only to their memory; no wonder, therefore, that the same slothful and presumptuous spirit is communicated to their hearers. God tells us who shall be made fat and flourish-



ing, saying: "The idle soul shall suffer hunger, but the soul of the diligent shall be made fat." This I found to be a truth, for when I have retired to meditate upon my subject, the darkness and confusion I felt, obliged me often to pray most fervently, for light and understanding: I was constrained to cry against my fears and my despondency, begging, that I might be clothed with the spirit of power and of might. A sense of my wants compelled me to pray, while on the road to the chapel, and also, when I was in the vestry; when sitting in the pulpit, instead of looking about with that brazen face of such, who are insensible of the great importance of the work they are engaged in, I, finding myself beset with many fears, temptations, and snares, was constrained earnestly to look up, for the powers of darkness wrestled against me with such unrelenting fury, and infernal malice, yea, with such intolerable violence, that I have been obliged to cry unto God, with all my heart, strength, power, and perseverance imaginable; if I ceased to pray at any time, like Peter, I began to sink; the proud waves of unbelief, tormenting fears, with innumerable fiery darts, surrounded me on every side. In this deep have I often seen the wonderful works of God, in strengthening that faith, which was born of him. Who is that godly man who can contradict and fight against the truth? for his own experience will constrain him to say,

this is the finger of God ; consider, therefore, the work of God ; behold a poor worm overwhelmed with all that the devil's rage and malice could devise, this enemy throwing mountains of unbelief and doubts in my soul, hurling bitter oaths, and blasphemies through my wearied mind ; dragging my deeply wounded spirit into the deepest abyss of dejection and despondency. Behold ! the power of God ; that by the means of that little weapon, even all prayer, being made violent under the influence of God's spirit, I have been made to stand. My faith suddenly caught hold of him who is mighty to save, and he came swiftly down into my soul, as the captain of my salvation ; in a moment, the raging of all mine enemies ceased, and there was a great calm : my winged affections have gone up to him, with the humblest strains of gratitude, while my enlarged soul, full of wonder, adoration, and praise, has shouted unto him with the voice of triumph ; my soul has burnt under a sense of his everlasting love, while an unutterable experience of his goodness opened the sluices of my head, to pour out tears of unfeigned contrition and godly sorrow to him who worketh all these things in us by his Spirit. Thus, by the power of faith, the tremendous hosts of hell have been discomfitted and vanquished, by a poor and needy man, the least of all saints, through the mighty power of that great God, our Saviour Jesus Christ ; to whom,

be everlasting glory, world without end. Amen. Thus, mightily strengthened, I have been enabled to stand up, feeling the meekness of the lamb, and the boldness of the lion, fearing neither men nor devils. Sure I am, that if I had no other call to produce, than what I have just related, of the hand of God made bare in my behalf, it is enough to confound all the men and devils, which have taken such pains to oppose me, for God could not give me a greater token of his goodness, faithfulness, and truth, to persuade my struggling soul, that the Lord God and his Spirit had sent me, then by manifesting himself so graciously in the very exercise of the ministry. If what I have stated here are really spiritual facts, pray in what light must those ministers and professors appear, who have, either maliciously or ignorantly opposed me in these things? Do we not hold this mystery of faith in a pure conscience? Can I not prove that this free gift has purified my heart? If they know any of these things, let them produce a better experience, founded upon the power and word of God; but if they are spiritual, let them acknowledge that this is the finger of God, lest they should do despite to the Spirit of Grace, and this fearful sentence should overtake them: "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work that ye shall in no wise believe, though a man declare it unto you."

Christian reader, I have endeavoured, as far as God has given me power, to remove the stumbling blocks out of thy way; but if any thing stumbleth thee yet, take it to God, who, alone, can make that straight which may appear crooked. I have, from my heart, studied thine edification, in freely describing my secret experiences, and the various conflicts I have gone through, with men and devils; as also, the power of God in delivering me out of all my troubles. I have been enabled to avoid all bitterness and malice towards them who have been wrongfully my enemies, making use of no other words but what the holy Ghost teacheth; the reproofs that I have dealt out, are according to God's word and the commission I have received, contrary to which, I cannot possibly act, if I should even lose my life. If thou art honest and sincere, thou wilt bless God for the faithfulness he has given me: "if thou scornest, thou alone shalt bear it." I shall now conclude by adding a few answers to some unscriptural objections.

#### OBJECTION 1.

How is it that we never heard of his impressions about the ministry before now; and why did he start up so soon after the death of Mr. H—.

#### ANSWER.

Both objections being not from the word of

God, are void of understanding, for, “if any man speak, let him speak as the oracles of God.” If no body heard of me before, it is because God enabled me, like Mary, to ponder these things in my heart. As to my coming out at this critical time, I answer: “Nay, but O man! who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus.” I came not of myself, but appeared when God thought good to send me; for we must allow that our times are in his hands. Prove that God has not sent me; but if you cannot, then consider, and read, that “the foolishness of man perverteth his way; and his heart fretteth against the Lord:” “Therefore judge not according to appearance, but righteous judgment.”

#### OBJECTION 2.

We believe him to be a good man, but we are doubtful of his being sent of God.

#### ANSWER.

Bring your charges according to the law and the testimony, for if you speak not according to this word, what light and wisdom is there in you? Shew first that I have not profited the people of God; that I hold errors; that I make merchandize of the people; that I walk not becoming the gospel; for by these things you will establish your point, and prove that I am not sent of God;

but if you cannot do it, then consider what God proves against you, saying: "Be swift to hear, and slow to speak:" "for the lips of a fool will swallow up himself." How can you so grossly commit your judgment, and call me a good man, and object to my being called to preach? You will say, we know some good men who preach, and yet there are strong evidences, that God has not sent them. Well, that may be; but have they insisted upon that God has sent them? Have they lifted up their hands to the most high God, the judge of quick and dead? Have they publicly called God to witness, as I have done, that the Lord God and his Spirit hath sent them? Brethren, be men in understanding; for I must be a most awful liar, and not a good man, if the things I have so boldly asserted are not true: "for with my heart I have believed unto righteousness; and with my tongue I have made confession unto salvation."

### OBJECTION 3.

You may be sent of God, as a minister to some, but not to us, for we cannot profit under you.

### ANSWER.

Shew me the word of God for all this, but if you cannot, hear then what it says to you. If my ministry is from heaven as St. John's was, then why do you not believe me? If God sent

me, doth not Christ speak by me? If so, then you are in the same case as them of old, who said, "we will not have this man to reign over us:" he, therefore, that despiseth the man, despiseth the God that sendeth him; so saith Christ also: "He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." I say, therefore, that as many as have heard me, and yet have turned away, and received me not, it is at their peril; for I believe, according to God's word, that if he has sent me, I am assuredly a minister to all that hear me: mark, therefore, the words of our Lord, Luke x. 14. "Whosoever, mind, whosoever, (meaning you in particular, as well as all others) whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city." God saith by Ezekiel, "they will not hearken unto thee, because they will not hearken unto me." I will tell you plainly who they are that cannot hear me: every one that is proud and lifted up with his knowledge and experience; such also, who secretly live in the lust of uncleanness, my preaching is too hot for them. Thirdly, all lovers of the world: the covetous professor who panteth after the dust; such who grind the poor, in order to enrich themselves; these can-

not profit under my ministry. Fourthly, every one that abhoreth not evil, yea, all evil, he also is an enemy to my ministry. Lastly, every simple soul that is deceived by such false brethren, such also cannot hear me for a season; and why? because every one that doeth evil will not come to the light, lest his deeds should be reproved.

#### OBJECTION 4.

We are highly offended with you, because you said publicly, that you believed there were more real children of God in your little congregation, than in any ten congregations in London.

#### ANSWER.

I will not deny my words, but am inclined to believe what I have asserted, because you are offended, for I am sure, that except God had kept his restraining hand upon you, I should, with Christ, have been led to the brow of the hill, for speaking, in a measure, the same things that he did. Before you took the offence, you should have known my reasons; besides, such a trifling thing could not have moved you, if you knew more of the depths of God's judgments; for it is written: "Great peace have they that love thy law, and nothing shall offend them;" know then, that God had shewed me, even before I began to preach, that most of those, who were in church fellowship with me, would not receive my testi-



mony; and he sent this portion of his word with great power, to make me sure of it: "Get thee out of Jerusalem, for they will not receive thy testimony concerning me." It is obvious, that many have heard me, who, at first received it, but afterwards were offended; others have heard me, and never received it; why? because, as I have asserted in my third answer, their hearts were not right with God, being filled with enmity, uncleanness, bitterness, and covetousness; stuffed with legal pride, and seeking after the witness and praise of men more than that of God. What I have asserted, I am still inclined to believe; few will believe my testimony, because it is of God. The prophet Isaiah found it as I do; he, therefore must, like me, give great offence in his days, when he said, "Who hath believed our report, and to whom is the arm of the Lord revealed." You have not believed my report, because the arm of the Lord hath not been revealed unto you; why? because of your unbelief; for you are yet carnal, and judge after the flesh, being disobedient to the word of God. Let me now give you a token, that you are blinded by the God of this world: I say, watch your feelings; if your heart heaves at the things I have asserted, it is an evident token that you are in the gall of bitterness, and in the bond of iniquity, God hath once and again applied these words, with power to my heart: "Behold! I will make

thee a sharp threshing instrument having teeth : thou shalt thresh the mountains, and beat them small, and shall make the hills as chaff : thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them ; and thou shalt rejoice in the Lord, and glory in the Holy One of Israel." God has evidently fulfilled his word, and you are a witness of the truth of it, for you are scattered, and the devil and unbelief have taken you away. Produce now, if you can, that peace, love, and joy, that a gracious God has given me, for a testimony of his approbation, that he has counted me worthy to be engaged in so good a work. I am persuaded, therefore, that none can hear my testimony for God, but such as he hath humbled for himself, who shall receive with meekness the ingrafted word, which is able to save their souls. The truths I preach, and the searching manner in which the Lord leads me to enforce them, convinces me that those who love the testimony, and are made fruitful thereby, I say I am at a point, that such are the children of God, for they do the truth, and are come to the light, that their deeds may be made manifest, that they are wrought in God. Christ saith, "by their fruits ye shall know them," and you are also known by your separating spirit ; for if what I have declared is the truth, woe be to you, who have broken the brotherly covenant, by turning your back upon

such; for you walk in darkness, having hated every humbled and broken-hearted christian: the word of God, therefore, points out such: "They went out from us, because they were not of us: for if they had been of us, they would have continued with us; but they went out, that they might be made manifest that they were not all of us." You have turned to your crooked ways, and God has led you forth with the workers of iniquity: but peace shall be upon Israel. This peace that passeth all understanding, God has given us, because he has given us power, like Jacob, to prevail with him, by humble prayer, "and this is the confidence that we have in him, that if we ask any thing, according to his will, he heareth us." Had you gone the same way to work, you would not have justified the wicked and condemned the just.

#### OBJECTION 5.

He wants to pull us down, that he may build us up again.

#### ANSWER.

Is it not most true, that the lips of a fool will swallow up himself? Any humble discerning christian may discover, that he who makes this objection, thinks himself to be something, when he manifests himself to be nothing; he is built up in his own conceit; and, like the Laodicean

church, "he is rich and increased with goods, and hath need of nothing; and knoweth not, that he is wretched, and poor, and blind, and naked."

"The way of a fool is right in his own eyes, yet, when he walketh by the way, his wisdom faileth him: and he saith to every one, he is a fool." This objector and his wisdom really appears foolish; he is a child, and knows not what he says, for by his objection, he has pointed me out, in the strongest manner, as a real minister of Christ, for he asserts, that I am none of those who build up professors in presumption and pride, but that I endeavour to pull them down from their imaginary excellence, lest they should fall into condemnation. Consider the loftiness of this deceived man; O! how high his dwelling, even among the stars; for he is built up, and scorns, that God, in his ministers, should pull him down: but has he fellowship with a lowly Saviour? Doth he look at him whom he has pierced? Is he humbled in the dust, pouring out tears of contrition and godly sorrow, unto his merciful dying Lord? If he were built up here, he would find fellowship with me, for this is the place where a gracious sin-pardoning God has placed me, and he pulls me down daily, that I may settle no where else. Christian friend, take heed, for Christ's sake, that thou be not enticed by such men's delusions, for if they belong to God, they must vomit all this up again; but if not, God saith, Ezek. xxxiv. 16.

“ I will destroy the fat and the strong ; I will feed them with judgment ; ” believe not their experiences which they relate to you, nor their comforts and joys, for the whole of it is a lie, even the deceit of their hearts, and why ? because they are lifted up with pride ; they are built up, and have no need of pulling down. A professor who is thus blinded, cannot, if it were to save his soul from hell, say, with David, “ Let the righteous smite me, it shall not break my head ; ” but he flattereth himself in his own eyes, until his iniquity be found to be hateful. ” Such go far and wide, begging the witness of men, because they cannot obtain the real witness of God ; why ? “ because he resisteth the proud, but giveth grace to the lowly ; ” I conclude, therefore, that they only are built up in a crucified Saviour, who are most willing to be pulled down : “ for whosoever humbleth himself shall be exalted ; but whosoever exalteth himself shall be humbled. ”

You may say, that I bear too hard upon some who are manifestedly good men ; God forbid ; I seek not to wound any good man, but rather to heal such who have been wounded by the devil and sin. A good man is known by his fruit, and the axe must be laid at the root of every tree ; therefore, every tree that bringeth not forth good fruit is hewn down and cast into the fire. God’s word is the fire that doth now try every man’s work. Happy should I be if a gracious God

would send his word like a prevailing fire, and burn up all their pride, wisdom, and self-conceit, that their spirits may be saved in the day of Christ's power, while they fall down with Job, saying: "Behold I am vile: wherefore I abhor myself in dust and ashes:" this is verily being built up. He is a good and free man, indeed, who hates pride, arrogance, and strife, and who repents in dust and ashes, because he is conscious, that in his flesh dwelleth nothing good, and that he wants pulling down daily. Shew me such an humble, meek, and lowly man, and the word of God pronounces such a one a good man; because by faith, he draws this virtue out of the fulness of a meek and lowly Saviour, and manifestedly appears in his image; but pride, self-conceit, and especially enmity, is evidently the image of the devil: "for in this the children of God are manifest, and the children of the devil: whosoever doth not righteousness is not of God, neither he that loveth not his brother." Such, evidently, violate Christ's commandment, who declares how good men may be known, saying: "By this shall all men know, that ye are my disciples, if ye love one another."

#### OBJECTION 6.

He keeps all the comfort to himself: there is none for us; we cannot tell how it is that he gets at these things sooner than we do.

## ANSWER.

When will they speak the words of truth? they have left off to be wise, for they conceive mischief, and bring forth iniquity. Do you thus requite God? O foolish people and unwise; for they set their mouths against the heavens, and their tongue walketh throughout the earth. Doth not Christ say, by your words ye shall be justified or condemned; but what do your words reprove? consider, what will you do in the end thereof? Do you not expose your leanness to all the world, and proclaim your shame? "Are you not like children in the market place? for we have piped unto you, and you have not danced; and we have mourned unto you, and you have not wept," and wherefore? because of your enmity, prejudice, and unbelief; therefore, Christ could not do many mighty works among you: you have no comfort, because your way is perverse and froward, therefore the Lord hides his face from you, and walketh frowardly towards you. Prove now, if you can, that the comfort I have preached, is not the real comfort of the Holy Ghost; make it appear, as some have done, that it is nothing but wildfire; call it feigned humility; say that the devil has sent me. Alas! what shall we say, but that their tongue is like an arrow shot out; for they delight in lies, and their re-

joicing is to devour the poor secretly. Surely my rejoicing is this, even the testimony of a good conscience, that in simplicity and godly sincerity, not with fleshly wisdom, I have had my conversation among them. Let them convince me of errors in spirit, or in practice if they can; but if I have spoke the truth in Christ, why do they not believe my testimony? even because an evil heart of unbelief has caused them to depart from the living God, and their hearts seem to be hardened through the deceitfulness of sin; they are like the deaf adder, and, with violent hands, stop their ears, for they will neither receive comfort nor reproof. God has made me manifest in their consciences, and many of them know that God is with me; but their pride, enmity, and the power of the devil will not permit them to return in a gospel way, saying: "Brother, I have sinned, I repent," for this would be an abomination to such proud spirits. I am glad that God himself has taken them away, and I never wish to see any of them again, except the Lord, in answer to my prayers, bring his own people from among them, truly humbled, clothed, and in their right minds. Many are convinced and lashed by their own conscience for their hatred, therefore they pretend that they have no enmity against me; however, the Lord declares that open hatred is better than such secret love: for they love in word only, and not in deed and in truth, seeing, that we are



not at all benefited by it. God's judgments are made truly manifest; for, as they have hated, reproached, and opposed one, whom God has sent, he therefore has suffered them to turn after such, whom he has neither called nor sent. O! thou most proud, behold! thou art wearied in the greatness of thy way, and canst not say, is there not a lie in my right hand? Thou has turned to thy crooked ways, and God hath led thee forth with the workers of iniquity. Such are proud of their darkness, the dirt and mire they cast up; they take pleasure in telling others, how many months they have waded through deep waters, without sun, moon, or stars; yet not for any fault in them; for, they are pure in their own eyes, and would make you believe, that all the reproof from God's word, pronounced by a faithful minister of Christ, fly over their heads, saying: "They belong not to me; they touch me not; I am not the man;" yet they are in the dark, and God is not with them; but they say, that they are under great exercises, and why? because they are neither poor, nor tremble at the word of God, therefore, God is not with them; but he does resist them, and they are full of confusion, both in their words and in their deeds.

Brethren, be wise, and cleave close to the Lord, and to the word of his grace; for be assured of this, that if a minister of Christ comes to you with ever so much comfort, yet you shall, in no

wise, get any part of it, except you labour for it in spirit, as he has done. The violent take, by force, this righteousness, peace, and joy, in the Holy Ghost, in which the kingdom stands. If you cannot get at these things, it is because of your sins, which you nourish and indulge: your idleness, sloth, and cavelling spirit, have withholden good things from you: the fault is in you, “for your own foolishness perverteth your way, and your heart fretteth against the Lord,” when he speaks to you through the medium of a faithful, heart-searching minister. Let me now shew you the hypocrisy of your heart, and take notice of your sloth, and the power that the devil has over you. The reason why you get no comfort, layeth with you: for you are not straightened in God, nor in his ministers, but you are contracted in your own bowels; for when you come to hear, you trust to your own judgment, you wrestle not with God for a blessing, neither continue at it, but soon give up the contest. By and by, you hear something which gives you offence, this you cherish, instead of resisting it; thus the devil gets an advantage over you, by working up anger, wrath, malice, and enmity. When you are here, you can by no means deliver your soul, but are held fast in Satan’s strong hold. Now, you are beclouded with darkness, blindness, and prejudice, and cannot form a right judgment of any thing, but are perversely led to put a wrong con-

struction upon every thing you hear: putting light for darkness, and darkness for light; calling evil good, and good evil; thus when you come, your heart gathereth iniquity to itself; when you are abroad, you tell it to others, and add sin to sin, by infecting others with the bane of your own heart. Thus you go about hardly bestead and hungry, and fret yourself, and are ready to curse your king and your God. All this comes upon many, that are betrayed into Satan's sieve, by believing the testimony of hypocrites and false brethren: they are filled with prejudice, and call not upon God; or, if they do, it is with a deceitful heart, for they regard iniquity, and make a joint with the prevailing corruptions, which are led in battle array against them by the devil. Surely, Nathanael had the strongest reasons to be prejudiced against Christ; for as no prophet was to arise out of Galilee, he justly thought that the good Saviour of mankind could not come from thence; yet, being moved with godly fear, when he heard the fame of him, he prayed fervently under the fig tree, that God would not suffer him to be deceived by false prophets; and, being delivered from guile, he received this testimony from Christ: that he was an Israelite indeed, in whom there was no guile. You see how he got at these things; for, being filled with comfort, he cries out: "thou art the Son of God; thou art the King of Israel." Will you have com-

fort? then go and do likewise, and consider, that  
 “the idle soul shall suffer hunger; but the soul  
 of the diligent shall be made fat.”

Brethren, suffer the word of exhortation which  
 I am, in conscience, bound to speak, and may  
 God make it a blessing to your souls. Should  
 the gracious Lord make these Way-Marks profit-  
 able to you, so as to move you with godly fear  
 and love, and influence you to live nearer to your  
 God, I shall be abundantly rewarded; and upon  
 due notice, that you have been profited, I shall  
 be encouraged to send out a few more Way-  
 Marks, which I have by me. O! Lord God of  
 our salvation, the Father, Son, and Holy Ghost,  
 I bless thee who hast enabled me to pen down  
 those things which thou hast revealed unto me;  
 apply them with power, and make them profitable  
 unto thine own people, even a savour of life  
 unto life to them; but a savour of death unto  
 death to thine enemies, according to thy word;  
 and thine be everlasting glory and praise, world  
 without end. Amen.

THE  
**WILL OF GOD,**

*A MYSTERY,*

PROVED TO BE ETERNAL, IMMUTABLE, AND ABSOLUTE.

**SIN AND THE FALL,**

*With all other Events, demonstrated to be fixed from all  
eternity; coming to pass, and happening no otherwise  
than according to God's will, yet he is not the  
author of Sin.*

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BY JOSEPH, FRANCIS, BURRELL,

A SERVANT OF JESUS CHRIST.

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EXODUS xxxiii. 19. " And I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy." EPH. iii. 11. " According to his eternal purpose which he purposed in Christ Jesus our Lord."

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# WILL OF GOD

## IN A MESSIAH

BY JOHN WYLLIAMS, M.D.

### AND THE FALL

OF MAN: WITH AN ACCOUNT OF THE  
NATURE AND EXTENT OF THE  
SIN OF OUR FIRST PARENTS.

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BY JOHN WYLLIAMS, M.D.

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THE SECOND EDITION, CORRECTED.

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1787

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## CHAP. I.

1. *God is immutable in his essence and attributes, being so from everlasting to everlasting the eternal I AM.*

**G**OD is immutable in his nature or essence, and cannot be otherwise, or he would cease to be God: for he declares, saying, Mal. iii. 6. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." The Scriptures positively affirm, that the Father of lights is without variableness, neither has he in his nature, even the least shadow of turning, being always the same, from eternity; as it is written, Psal. xc. 2. "Before the mountains were brought forth, or ever thou hadst formed the earth, even from everlasting to everlasting; thou art God." The Most High is not only immutable and unchangeable in his essence, but also in his attributes and perfections; for his attributes are indeed himself; as it is written, Exod. iii. 14. "And God said unto Moses, I AM THAT I AM." This wonderful name, so expressive of the self-existent eternity of God, does at once crush the erroneous principles of some, who affirm, that God's attributes are different from his

essence; for there is not an attribute or perfection ascribed to him, but he is that in his nature or essence. Certainly the Scriptures shew that Love is an essential attribute of the Most High, and that it is also the very nature of his essence; John. iv. 8, "For God is love." I AM, is expressive of his nature; so that whatever name he is called, whether, "The Lord, The Lord God, merciful, gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin,"—or whether we ascribe to him immutability, power, justice, holiness, righteousness, goodness, faithfulness, truth or glory, I say, he is from everlasting to everlasting the God of all these perfections; and these attributes are himself, being essential to his nature or essence: for he is from eternity the immutable great I AM. We may therefore conclude upon the strongest evidences, that there is nothing in the Godhead but what is co-eternal with him, being the very nature of his divine essence: for love, goodness, power, wisdom,—are perfections or attributes ascribed to God, but he himself is Love, goodness, power, wisdom—in the abstract; therefore his attributes are himself; being the very nature of his glorious essence. Sound Spiritual reasoning teaches us also to conclude, that all these attributes being infinite, do infinitely glorify each other; and when compared together, shine forth with infinite lustre in all directions to proclaim his self-existent Glory: and at every step or view detect the ignorance, pride, and folly of those who



are wise in their own conceits; who, when they have stretched their limited mind to the highest pitch, make their Infinite Creator to appear altogether such an one as themselves.

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2. *God's will eternal, immutably the same from eternity.*

By faith we believe, that the perfections ascribed to God, are essentially descriptive of his nature; this is the heavenly armour with which those honest souls who are taught of God, will ever be able to overcome, confound, and break to pieces, every species of erroneous professors of religion: for God is love, mercy, goodness, truth, faithfulness,—but he is also immutable, and cannot change. O what a blow against the *Socinians*, and *Arminians*, who pretend that God is changeable with respect to nature and will! For if we bring immutability to shine upon those attributes of God already named, we defeat these enemies, and obtain to ourselves Heb. vi. 17. “Strong consolation, who have fled for refuge to lay hold upon the hope set before us.” For what can be more comfortable to the poor in spirit, to sensible sinners, to whom the promises are made, than the infinite lustre of immutable love, unchangeable mercy, goodness, truth, power, and faithfulness. These eternal and immutable attributes harmonizing in the finished work of Christ, are the strong foundations of those poor creatures who are quickened to feel many changes in themselves, but are raised to immortal hope, by hearing the voice of their

Father in Christ, saying, Isai. xli. 10. "Fear thou not; for I am with thee: be not dismayed; for I am thy (unchangeable) God: I will strengthen thee: (though thou hast many changes, yet my immutable power and grace is sufficient for thee) yea, I will help thee; (though thou art ready to faint, I will give thee power,) yea I will uphold thee with the right hand of my righteousness."

Through Satan's malice and craft, the children of this wicked one, have, and do continually disfigure and obscure the truth, and that with the most plausible pretences of loving it; and beguile the hearts of the simple by good words and fair speeches. The pride and selfishness of many, have rendered all the arts and sciences among men almost unintelligible, by cramp words, technical terms, and innumerable quaint sayings, by which means the generality of men, who have but ordinary capacities are kept in the dark. The same pernicious ingredients have been mixed with the things of God, and selfish proud men have not a little obscured the truth, by endless distinctions; who, departing from the noble simplicity of the holy Scriptures, have brought in the wisdom of this vain world, and cause their readers and hearers to receive the Spirit of it, and not the Spirit of God; and make their faith to stand in the wisdom of men, but not in the power of God. Thus they have multiplied their soul obscuring distinctions concerning the will of God, until the poor and needy can scarcely discover what the real will of the Lord is. We both hear and read of God's

absolute will, of his efficacious will, his conditional and inefficacious will, his will of purpose, his decretive will, his good will, and of his permissive will; but the Scriptures inform us that God has but one will; which is eternally the same like himself, immutable, absolute, and uncontrollable, and that he takes counsel with none; but Eph. i. 11. "Worketh all things after the counsel of his own will." However harsh and dreadful it may appear to corrupt blind men, yet his divine will both in the salvation of the elect, and in the damnation of the reprobate, is infinitely glorified by his ineffable attributes; so that it is eternally good, perfect, holy, almighty, sovereign, and unchangeably the same from everlasting to everlasting, to the great comfort of God's people, and to the terror of Devils and wicked men. Some may say, How shall we certainly know the will of God is as you represent it? by his word, which is the perfect image of himself; being eternal, 1 Pet. i. 23. good, Heb. vi. 5. faithful, Tit. i. 9. being called the word of righteousness, of patience; it is like God a consuming fire, being Spirit, life, quick and powerful; in short it is the perfect revelation of his immutable mind and will concerning all things. Only mind in what a lofty strain the Scriptures speak of the Sovereign will of him with whom we have to do. Psal. cxv. 3. "Our God is in the heavens: he hath done whatsoever he hath pleased." Dan. iv. 35. "And all the inhabitants of the earth are reputed as nothing; and he doth according to his will in the army of heaven, and among the inha-

bitants of the earth : and none can stay his hand, and say unto him what doest thou." Seeing therefore that God's will is absolute and sovereign, who is he that saith, that his will in all things is not eternal and immutable? Is it not written, Psal. cii. 27. "But thou art the same?" Immutability is a fixed state, which belongs to none but to him who is the most high over all the earth, whose name alone is Jehovah. Would it not be blasphemy and high treason, to say, that the unchangeable God hath willed any thing in time, which he hath not willed from eternity? But let God be true and every man a liar: for he himself tells us, saying, Mal. iii. 6. "I AM THE LORD, (Jehovah) I CHANGE NOT." I conclude therefore, God's will in all things is one immutable eternal will, which cannot be turned nor changed; or else God would be mutable, which cannot be.

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3. *All the acts of God's immutable will, whether negative, or positive, are also from everlasting to everlasting, being eternally immutable like himself.*

HE is a liar and an heretic, who says, that the decrees, purposes, and acts of God's sovereign will are not from eternity; and who says, that they are merely accidental in him, or took place in his mind only in time: for such an assertion, is no less than an impious attack upon his immutability. If any man say, where are your scripture proofs for all this? I answer, that I do not talk without book: for though I could bring many scriptures to prove this point, yet I choose to stand

upon this immoveable ground, namely, the immutability of God's essence and attributes; as it is written Mal. iii. 6. "I CHANGE NOT." The immutable Jehovah hath said, that Mat. xxiv. 35. "Heaven and earth shall pass away, but my words shall not pass away." If my reader is one that is taught of God, and fears him, I earnestly invite him to come and stand with me upon this sure foundation; for with these three small words, "I CHANGE NOT," we shall be able by faith to confound, overcome, and grind to powder all the heretics in the world; and make all the wisdom of *Arians*, *Sabellians*, *Socinians*, and *Arminians*, to appear foolishness, madness, and ignorance.

There is nothing in God but what is co-eternal, and co-essential to his nature: for if any thing can be found in him, of which it may be said, behold, this is new! he would then have changed from what he was, and could no more challenge immutability to himself. I conclude again, that there is no irresolution, nor staggering in God's will; but it is in all things absolute and immutable; being like himself, eternally the same. The will of God is either negative or passive, and positive or active, according as he chooseth or refuseth; and whether he allows, permits, and suffers events to come to pass, they are still acts of his sovereign will: for certainly they could not have come to pass without it; as it is written, Lam. iii. 37. "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" Before I speak more fully of the acts of God's will, it will be necessary to con-

sider the will of his creatures, and endeavour by so doing to shew the justice, righteousness, and holiness of God in all his judgments.

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4. *The will of man was created free, and was not at any time influenced to act under the compulsion of God's will.*

Gen. i. 26. "And God said, let us make man in our image, after our likeness." The Trinity in Unity is speaking here, to the confusion of wicked men, who deny what is so clearly defined here, namely, a plurality of persons, and yet but one God. This mysterious God, is a free agent: for "he worketh all things after the counsel of his own will," and he created man a free agent: created holiness, righteousness, perfect liberty and free agency, was the image of God he was made in. Adam had no bias, nor even a shadow of propensity to evil: for sin being the transgression of the law, how could evil be found in him, as long as he kept the commands of God? His will was free, his affections pure, his understanding clear, and his obedience was altogether free from slavery, being acceptable as such to God: he was a most glorious creature, and was the chief of all the works of God upon earth, whom he pronounced "very good." It is absolutely necessary, therefore, to consider that the will of God, and the will of man, are two distinct principles; and that God entered into covenant with Adam, whom he viewed as a responsible free agent, and treated with him as a great king would with an inferior prince his vassal:

for God made him upright, created him with a stock of righteousness, constituted him king of the terrestrial creation, and expected from him the stipulated tribute of obedience, which he certainly was abundantly able to render. It is therefore most evident, that the acts of God's will are one thing, and the acts of man's will are another: for if the will of God, had at any time influenced Adam's will in his obedience, he would not then have been a free agent, neither could he have been responsible for his actions. So on the other hand, if in any of the acts of God's will, influencing man's will, there had been a fatal necessity to cause him to fall, then this would prove God to be the author of sin, which is impossible: for he is "A God without iniquity, just and right is he." Man therefore being a free agent, his transgression was an act of his own will; as it is written, Eccl. vii. 29. "God made man upright; but they sought out many inventions," Again, Hos. xiii. 9. "O Israel, thou hast destroyed thyself.

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5. *God's will had no influence over man's will, so, as to cause him to fall; but man being a free agent, his fall was an act of his own will. The creature is therefore inexcusable, and God who takes vengeance, is infinitely justified in his judgments.*

We cannot act with too much godly fear, in treating upon such profound subjects, when the least unguarded expression may produce an error in the judgment. No man can either read, write, or speak to profit, except he is convinced by the

Spirit of his own ignorance, and the continual need he has of being guided into all truth, and that this can only be obtained by humble confession of his blindness, and fervent prayer to God, as it is written, Prov. ii. 3, 4, 5. "If thou criest after knowledge, and liftest up thy voice for understanding; yea, if thou seekest her as silver, and searchest for her as for hid treasure; then shalt thou understand the fear of the Lord, and find the knowledge of God." The best of men are liable to err, if they neglect to cry to the Lord for his promised wisdom: this consideration has often made me to tremble. A certain good man, used often to say, and has also published the idea in his writings, "That it was impossible, for either angels or man, to stand in their created righteousness." No doubt but he looked more to the matter of fact, of the many who did fall, not considering, that by his affirming that none could stand, he made God the immediate author of sin: for if none could stand, they must be either influenced by fate, or a peremptory act of God's will, or else they must be weak, helpless, and defective in their constituting parts; which in either case, would manifestly prove God to be the cause of their ruin; and consequently, make him the author of sin. But this is the truth, that God made them free, and being responsible agents, he left them entirely to themselves, to exert their created powers; they were made upright and very good; but left their own habitation; sin entered by their disobedience, and God is most just in his wrath, indignation, and in the vengeance that he takes.



6. *A striking instance of the possibility, that rational creatures could stand, by which, the infinite justice, holiness, and righteousness of God, is set forth in the most illustrious manner possible.*

It is a very common notion, that the elect angels, who fell not with the apostate crew, were secretly kept from falling in consequence of the eternal decree of election, and the secret purpose of God; the effect of which, operating upon them, effectually kept them in their allegiance. But this is a very great error in judgment, being again a most formidable attack upon God's infinite justice and holiness. I have already proved that God made all his rational creatures free agents like himself, and that neither his will, nor any of the eternal acts thereof, had any influence upon their faculties, to cause them to stand, or to fall; but freely they stood, or fell, according to the power which was put into their own hands. Now to say, that God, secretly helped the elect angels, while he denied the same help from the rest whom he suffered to fall, this would prove God to be unjust, making him the wilful author of his creature's ruin: for there would have been manifest partiality in God, who viewed them all very good, if he had afforded extraordinary might and power to some, and not to the others. There is no caprice in the Most High, nor injustice in him; but the wisdom from above is without partiality: for he made both angels and man upright, and put them into a state of trial; he absolutely left them to themselves, freely to stand, or fall. Satan and his angels, by

an act of their own will, "kept not their first estate, but left their own habitation." The scriptures every where inform us, "that God cannot be tempted of evil, neither tempteth he any man:" Jam. i. 14. "but every man is tempted, when he is drawn away of his own lust and enticed." It is very clear, therefore, that the immutable will and purposes of God had no efficacious influence over his creatures, either to cause them to stand or fall; but they, as free agents, being left to their own free will, acted in such a manner as to justify God to the uttermost. Those angels who fell, it is evident that they fell of their own accord: for they "abode not in the truth." The rest who fell not, acted according to the freedom of their own will; they stood freely in their own created strength, as it is written, Psal. ciii. 20. "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening to the voice of his word." God therefore is infinitely glorified both by the fall of some, and by the standing of others; he is justified in punishing those free agents who were self-tempted, and abused the freedom of their will; he is also greatly exalted and glorified in those free agents, who stood the trial at this time: for by their standing, he has convinced the world of the possibility of his creatures, whom he had created in his image, to abide in their strength by obedience to his will.

*Question* 1. Did God choose, elect, and confirm those holy angels in Christ as their head, in consequence of their obedient standing, and as a

reward of their unshaken allegiance to their maker?

*Answer.* 1. By no means: for if any imagine that eternal life was absolutely promised to created righteousness, or that the creature by his obedience could attain to a fixed immutable state, he is greatly mistaken as to the nature of the covenant which God made with his creatures. It is an error that many have imbibed, that if Adam had stood unshaken in his obedience, we his offspring should have gone to heaven, and there have enjoyed eternal life and glory; whereas there is not a single word in all the Scriptures to support such a notion. The covenant God made with his creatures was not a covenant of Grace, but of works; saying, "This do, and thou shalt live." As a faithful creator, he had made them good and upright, and had put a stock of life into their hands which they were to manage according to their own discretion; the continuance of which life was promised to them, on condition of their continual obedience to God's will; as it is written, *Exod. xx. 12.* "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." This is the only promise made to legal obedience, which God on his part engaged to fulfil, if the creature continued in his obedience. We see therefore, that by the tenure of the first covenant, neither angels nor man, had any thing secured to them; but that the continuance of their primitive estate, enjoyments, and created glory, depended entirely upon the acts of

their own free will; whether they would abide steadfast or not. We must observe also, that if angels and men had all continued in their steadfast allegiance to God according to the first covenant, if they had continued as many millions of years as there are grains of sand in the world, yet could they not by such an amazing long obedience, have at all merited a higher estate, than that which they were created in: for after all their long continued obedience, and if we add as many millions of years as the stars in heaven, though multiplied by the leaves that fall in autumn, yet the Law at the end of this prodigious obedience would say, "You have done your duty; the life, glory, and enjoyments promised, you retain to this moment, as the consequence of your free obedience. The promise is sure to you, if you continue to obey; and now that you have come thus far, go on with the same perseverance; obey, obey, obey, go on with it; for you live while you obey; and if you will live eternally, then eternally obey." "THIS DO, AND THOU SHALT LIVE." It is evident therefore from what has been said, that those angels who stood the trial, were not confirmed in Christ as their immutable head, because they fell not from their allegiance, but by an eternal act of God's Sovereign will. God who foreknew from eternity that they would abide in their created uprightness, yet as he had created them free agents, who, though they stood this first trial, yet as there was a possibility of there falling hereafter, he did by a sovereign act of his eternal will, choose, elect

them, and confirm their eternal standing in Christ, removing thereby the very possibility of their ever falling. Having now shewed in as few words as I could, that the eternal will of God had no influence over the will of his creatures, either to cause them to stand or fall, I shall endeavour in the following chapter to shew that the acts of God's will are founded upon the harmony of his eternal attributes, especially his foreknowledge.

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## CHAP. II.

1. *Shewing that all the acts of God's eternal will are infinitely holy, just, and good; being founded upon his eternal foreknowledge of all things that should come to pass.*

By foreknowledge in God, I do not understand that knowledge the blind *Arminians* ascribe to him, by which he only guesses what creatures endued with rational powers are likely to do, but I mean that unclouded, free, and eternal attribute of the immutable JEHOVAH, who is infinite in knowledge; so that the past, present, and future, are all alike known to his infinite mind: for Psal. cxlvii. 5. "His understanding is infinite." Heb. iv. 13. "Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do." In heaven and earth there is none like him; who at once, enters into all the concerns, properties, and motions of his creatures, from the smallest

atom to the highest Archangel: who knew them as perfectly from eternity, as he does now they are created; and has given us the strongest proofs thereof: for, Rom. iv. 17. "He calleth those things which be not as though they were." And saith, Isai. xlvi. 9, 10. "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." God is truly without passions or parts: for he is indeed immutable, and cannot be surprised with any event which he knew not. For according to the nature of things, foreknowledge goes before counsel and decree: if God therefore, is immutable in his counsel from everlasting, (Heb. vi. 17.) how much more is he immutable in his foreknowledge from eternity; seeing that all the acts of his eternal will, his counsel and decrees—are truly founded upon his foreknowledge.

It is most certain therefore, that God is infinite in knowledge, and that from eternity he knew, not only all events that should take place in time, but even the most secret thoughts of all his creatures, and had no need to wait till they actually came to pass in order to establish his judgments; for, Isai. xl. 13. "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?" Is he a God of judgment, knowledge, justice, holiness, love, mercy, or whatever other name he is called

by? The scriptures inform us that his, Isai. lxiii. 17. "Name is from everlasting." I conclude therefore, that as all things were foreknown by the omniscient God, so he willed also all things, else they never would have taken place: for, "He worketh all things after the counsel of his own will." Rom. xi. 36. "For of him, and through him, and to him, are all things." Who can read such things as these, and not see the infinite acts of God's eternal will; but he is as holy and just in these acts, as he is absolute: for we must not suppose, that he willed all things in a peremptory manner, without regard to justice, seeing that he is infinite, justice, righteousness, and holiness itself; Deut. xxxii. 4. "He is the Rock, his work is perfect: for all his ways are judgment, a God of truth and without iniquity, just and right is he." Let us now consider more minutely the acts of God's will, and shew how admirably they are founded upon his foreknowledge.

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1. *The purpose of God concerning all things, is eternal like himself; and is founded upon his eternal foreknowledge.*

As God is eternally self-existent, and immutable in his nature, so is he also in his purpose; by which he intended, designed, meant, and fixedly resolved, to create angels and man, after his own image. He purposed to set them up as free agents, and to put them in a state of trial; and as he eternally foreknew the dreadful issue of this great probation, so in consequence of his infinite

foreknowledge, he from eternity absolutely disposed of them according to his purpose, and the good pleasure of his eternal will. My reader if taught of God, must bear with me, and attentively consider my drift in repeating so often the words eternal, everlasting, immutable, and self-existent: for this is the touchstone, by which all doctrines of devils may be known. Once for all, let it be observed, that none can understand, nor come to any solid establishment respecting these mysterious points, except they are enabled by faith to view the purpose of God, the acts of his will, yea, all his eternal attributes, as being in motion, and acting in concert from everlasting to everlasting: none going before or after the other: so that we must conceive, that he no sooner foreknew, but he also purposed and predestinated. God is not man that he should first conceive or foreknow a thing, and then by revolving it in his mind, should afterward come to a fixed purpose or resolution to do it: for such a notion of him is utterly repugnant to the immutability of his counsel, purpose, and nature; who saith, "I CHANGE NOT." Whosoever therefore, denies the perfect eternity of God's foreknowledge, purposes, or the acts of his will, is an enemy to the immutability of his nature; and shall finally be dealt with as an adversary to the truth. But the scriptures inform us, that the Most High is as eternal in his purpose, as he is in his nature; as it is asserted, Tit. i. 2. "In hope of eternal life which God, that cannot lie, promised before the world began." Here we see that God is re-



presented from eternity, as actively promising eternal life to them whom he foreknew in his purpose. All things in nature do change; But then truly, they change not, but according to his purpose and will; he alone changeth not in his purpose; as it is written, Isai. xiv. 24. "The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." The Lord in condescension to our finite and weak capacities hath used similitudes by the ministry of the prophets, that by earthly transactions, we may in some measure comprehend heavenly things. The Scriptures, are the medium through which the eternal purpose of God is revealed to us; and lest we should imagine that the thoughts of his heart and his purposes spring up in him accidentally, he informs us of the eternity and immutability of his counsel, by gradually leading our minds into eternity; there to view, his fixed immutable resolution concerning his righteous acts in saving his chosen people, and damning the wicked for their sins. Is any saved from eternal destruction, and raised to hope, being quickened by the Spirit, and effectually called? Then let him know, that the life imparted to him, is not given in consequence of a new act of God's will and purpose, but according to his immutable promise in Christ before the world began. God saveth his elect freely, and calleth them with an holy calling, by an act of his eternal will; as Paul saith, 2 Tim. i. 9. "Who hath saved us, and called us with an holy calling, not

according to our works, but according to his own purpose and Grace, which was given us in Christ Jesus before the world began." And lest any should doubt the reality of these things, the same Apostle informs us, that they all come to pass, Eph. iii. 11. "According to the eternal purpose which he purposed in Christ Jesus our Lord." Here is no room for cavilling: for if any say, that God's purpose concerning all things, took place in his mind only since the creation, or as occasion required, the word of God finds them liars, which asserts it to be in his mind before the world began; yea, calls it an eternal purpose, which being from everlasting, shall stand to everlasting: for, Eccl. iii. 14. "whatsoever God doeth, it is done for ever: nothing can be put to it, nor can any thing be taken from it." It is certain that God acted before his works of old: for he promised life before the world began: and his purpose is eternal like himself. All the acts of his will are done for ever; they are immutably fixed from eternity, for nothing can be added nor taken from them. It is evident therefore, that the eternal purpose of God is holy, just, and good, being founded upon the harmony of his eternal attributes. Is Pharaoh raised up to vex his people? Is he hardened to pursue after them to his destruction? This is not the work of chance, but according to the eternal purpose of God; who from eternity foreknew him fallen in Adam, and by an act of his will rejected him from everlasting, to glorify his name; as he saith, Rom. 9. 17. "Even for this purpose have I

raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." Is the power of kings, nations, and mighty men brought to nought? It is according to the eternal purpose of him who worketh all things after the counsel of his own will; who from eternity foreknew the unrighteous acts of their own free will, and by a righteous act of his own eternal will, resolved to destroy them for their iniquities; as it is written, Isai. xiv. 26, 27. "This is the purpose that is purposed, upon the whole earth: and this is the hand that is stretched out against all nations." "For the Lord of Hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Sin being foreknown in his professing people Israel, brought on the purposed destruction upon themselves and their land; as it is written, Jer. iv. 28. "For this shall the earth mourn, and the heavens shall be black: because I have purposed it, and will not repent, neither will I turn back from it."

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2. *All things happening according to the eternal will and purpose of God, it consequently follows, that the fall itself happened according to an act of God's will, and yet he is not the author of sin, which is a mystery.*

This proposition I have handled in six public discourses since the 8th of May, 1816, wherein I have always asserted and clearly proved, that God really willed the fall of man, and yet he is not the

author of sin, nor the cause of his ruin. Some may say, is not such a perplexing point more calculated to puzzle the mind, than profitable for edification? I answer, that it would be impossible to set forth the absolute, eternal, and uncontrollable will of God, as his word reveals it, except we admit, that as he foresaw all events from eternity, so he also willed them : for here we perceive the mystery of his will, that though he willed the fall, yet he is not the author of sin, nor the cause of it. He therefore, that saith God willed not the fall, may as well assert that he willed nothing, and that all things happened by chance ; but if it be wrong to say so, then it is equally as ignorant to maintain, that he willed not so great an event : for then how could it have come to pass ? especially when we come to consider, that all the acts of the eternal will of the omniscient Jehovah, such as election, predestination, and reprobation, are absolutely founded upon his eternal foreknowledge of them. Let us not forget what has been clearly proved in this book, namely, that God is immutable in his essence and attributes, and that all the acts of his will in time, are only the effects of his will and purpose from eternity ; here we must stand, and hear him say, " I AM JEHOVAH, I CHANGE NOT."

Many who are not sound in the faith, and believe not the eternity of God's will, nor the immutability of his nature, do but cloak their pride and deep ignorance, by pretending that by the above-mentioned proposition we make God the author of sin ; yet when they are pressed by arguments, their

answers altogether establish the point in hand. Could not God, who is almighty, have prevented the fall? this must be granted. If then he could have prevented it, then how came it to pass? They have been obliged to answer, that he only permitted it. Thus we see the nature of error, which influences men to speak things that they know not: for if they know not the meaning of the words they make use of, how shall they understand the mystery of God's will? Are they not self-condemned; who tell us that God permitted, or suffered the fall of man, and yet deny that he willed it? O the blindness and ignorance of men! who creep into the church of God, and have no godly fear nor real experience of these great mysteries in their hearts, and even cannot perceive that the permission or sufferance in God, which they themselves are obliged to allow, is really an act of his will: for if he suffered or permitted the fall, then it is clear, that he willed it. On the other hand, if any say, that it was not the will of God that man should fall. I answer then, "Who hath resisted his will?" their pride, unbelief, and folly, is manifest on all hands, according to the true proverb, "When a fool walketh by the way, his wisdom faileth him, and he saith to every one, that he is a fool." And when their ignorant cavils against the infinite sovereignty of God is laid open, then they start back, to hide themselves under the plausible pretension of justifying God, crying out, God is not the author of sin; sin is the will of the devil. Which is quite foreign to the point in hand.

3. *The mystery of God's will, further discerned, that although he foreknew the fall of man from everlasting, yet he both purposed, and did create him, which are acts of his will.*

God foreknew that man would fall, and that millions should be utterly destroyed for their sins, yet his purpose and eternal will is still immutably the same: for notwithstanding his essential foreknowledge of that dreadful event, he created man; by which act of his eternal will, he appears clearly to permit the fall, and therefore willed it.

*Objection.* Doth not God appear cruel beyond measure, who, when he knew that man by his fall should be instrumental in destroying millions of his offspring, that yet he should, as it were perversely create them for the very purpose of damning them. Better be a Turk, or a beast, than believe a doctrine so contrary to common sense, and the implanted feelings in every man's heart.

*Answer.* O poor besotted man! how blind and dead you are to your own miserable state. As for your common sense, and much boasted feelings upon which you rely, they are but evidences of the amazing deceit of your heart; for you are, Rom. i. 29, "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate deceit, malignity; whisperers, backbiters, haters of God, despiteful—without understanding, and have a form of godliness, but deny the power thereof." "Who art thou that repliest against God?" Are not his judgments unsearchable and his ways past finding out? Do you

not know that “ There is none righteous, no, not one ? ” And are you not in this dreadful case ? for sin lieth at your door, and death is at hand, ready to cut you down. You are a living witness that God, who foreknew you from all eternity, a miserable fallen creature, yet that he created you, according to his sovereign will, which is a deep mystery ; revealed in a measure to God’s elect, who, by faith see their God most holy and just in all the acts of his eternal will ; and that the fall, sin, and disobedience is the act of every man’s will under heaven ; whereby he is accountable to God and shall receive according to his works.

It is indisputably a matter of fact, which no man can possibly get over, that God, who foreknew the fall of man, yet did he by an act of his will create him ; by which he certainly has allowed, permitted, and suffered the fall, and therefore willed it. We must never forget that the will of God has always been the same from everlasting, and never influenced the will of man one moment, either to obey ; or disobey. God therefore is a free agent, and man is a free agent ; which both acted according to the counsel of their own will : for if man had not been free in his will, he certainly could not have been accountable for his actions. God is therefore infinitely just, holy, and true, in all the acts of his eternal will ; seeing that his foreknowledge of man’s fall had no influence over him to cause him to fall.

4. *God who foreknew the fall, by an act of his will, when he purposed to create man, purposed also to leave him to himself; by which passive act he willed the fall.*

God purposed from eternity to create the earth: Isai. xlv. 18. "He created it not in vain, he formed it to be inhabited." His eternal foreknowledge therefore, had no influence over his absolute will, to prevent him from his purpose of creating man, though he knew he should fall. He purposed to create him upright in his own image; he saw him very good, a most glorious creature, and purposed from everlasting that he should be absolutely a free agent, capable of being responsible for all his actions; as such he left him, to rule and govern himself according to the rectitude of his own will; and as God tempteth no man, he purposed that he himself would not put a stumbling block in his way, to cause him to fall. Therefore by an eternal act of his will, he left man to his own will, though he knew that he would fall, consequently, God is not the author of sin, though he willed the fall.

*Objection 2.* Seeing that God is good, merciful, and of great pity, why did he not, according to the benignity of his nature, prevent the fall? Doth he not appear cruel and unrighteous, who from eternity knew the fall, and yet let it come to pass? Are not such doctrines repugnant to the known attributes of God, who in his nature is love?

*Answer 2.* It is a matter of fact, that God, who could have hindered the fall, yet suffered it to



take place, and denied man that extraordinary help which could have prevented it. The denying man that help, and suffering him to fall, is an evident proof, that God by an eternal act of his will, willed the fall: for he could have prevented it if he would; but by a negative act of his will, he would not; therefore he willed it. This argument is so exceeding strong, that none can possibly get over it, except they deny the eternity of God's will and fore knowledge, in which case they manifest themselves heretics at once. The deep ignorance of man only, has given rise to this objection, that God's passive or negative will in the fall is repugnant to his goodness, love, mercy, and compassion, because they cannot see that goodness and love, had already been most abundantly displayed towards man, inasmuch as he was endued with power, wisdom, favour, and glory; he was constituted a free agent after the image of God, and possessed every thing in himself, except self-existence and immutability, which being the incommunicable nature of Jehovah alone, could not be given to man to possess in himself. Man however had it in the power of his will to be absolutely immutable, by filial obedience and union with the immutable God. Had he firmly continued in the covenant God made with him, no created power, though ten million times more deceitful and hostile than Satan himself, could have moved him. Man's power being therefore so great, and having even in himself the means of eternal happiness, if he eternally obeyed, reason itself will suggest, that there

was no room for mercy and compassion to display themselves towards a creature so good, upright, and replenished with self-sufficient power. Furthermore, the nature of the contract between God and man cannot admit either of mercy or compassion, for it was not a covenant of grace, but of works, the language of which is unvariably, "This do, and thou shalt live.—The soul that sinneth it shall die." They talk therefore like fools, who represent God as unrighteous and cruel in those eternal acts of his sovereign will: for the ground of their best reasonings is rotten and foul; their conclusions evidently false, as being the produce of blind reason, pride, ignorance, and enmity to God. The sum therefore of this great argument is this: that God's will is eternal like himself; that from eternity he knew all things, and willed all events and things which he foreknew; he therefore willed the fall and sin, yet he is not the author of it. For sin being the transgression of the law, how can this be imputed to him, who immutably "will do no iniquity," who being incapable of changing in his nature, purpose and will, cannot possibly sin; who being infinite perfection, righteousness and self-existent eternity, can be accountable to none: "for there is none else." This is the true scriptural description of God's eternal, holy will. And the will of man in his primitive state, was the very image of it: for his will was free like God's; he did all things after the counsel of his own will: for he freely stood in his excellence and uprightness while he obeyed, and as freely fell

when he wilfully disobeyed ; therefore, man is the author of his own sin ; as it is written, Hos. xiii. 9. “ O Israel thou hast destroyed thyself.” It is the nature of the will in every free agent, to be absolutely free and uncontrollable, and cannot be forced without the free consent of it : for though a man may be brought into bondage under a tyrannical yoke, yet his will is still free ; he would certainly shake it off if he could. But man abused the freedom of his will, and became a willing slave of the devil and sin : he has lost his free will to all that is good, and now has only a free will to do evil : and having thus destroyed himself, he is most certainly the author of his own ruin. It is most evident, therefore, that the eternal will of God is one thing, and that the will of man is another ; and though God willed the fall, yet he is not the author of sin, but man ; who alone, could bring sin into the world by disobedience ; the creature alone, therefore, is the author of sin and death.

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### CHAP. III.

*God, who from eternity foreknew the fall, and willed it, did also by an eternal act of his immutable will, choose, predestinate, foreordain and appoint, some of the fallen race of man to eternal life, and some, to eternal damnation. In all this God is most just.*

This doctrine is truly from heaven, having in itself every characteristic mark of divine revelation : for it is utterly repugnant to carnal reason, and

could never have entered into the mind of man, had not God plainly revealed it. Man, in his fallen state, has no idea of the desperate case he is in: all his hopes of acceptance with God, centre in what he thinks, he himself can do towards his own salvation by the works of the law. As soon as he hears of election, or predestination, his carnal enmity is roused to the highest pitch of indignation; he storms, raves, and awfully rebels against the infinite sovereignty of God; and is not afraid to call this holy act of his eternal will, an horrible decree. Leaving therefore, such blind and horrible blasphemers of God's decrees, to fill up the measure of their iniquities, let us by the help of the Lord, go on to shew his infinite righteousness, holiness, and truth, in all the eternal acts of his will.

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1. *Election is an eternal act of God's will; and is founded upon his eternal foreknowledge of the fall of man.*

I repeat it again, that though we are obliged to speak of the attributes of God, and the acts of his will, as succeeding one another in order of time, yet we are to understand no such thing, but are only to conceive of the connexion and relation they have one with another. For surely, as we cannot fix any date to eternal acts, so then we must view them as done at once from all eternity; otherwise we disfigure the immutability of the divine nature. This then is the true faith concerning election: that God, by an eternal act of his will, purposed to

create man a perfect free agent; who should freely act in and from himself, according to the counsel of his own will, and created power; but that God, by virtue of his foreknowledge saw his fall from everlasting, and in consequence of this foreseen event, disposed of him and all his future race, according to the counsel of his own eternal will; as it is written, Rom. ix. 21. "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" Human nature is the clay, which God viewing from eternity as ruined by the future disobedience of Adam, he concluded all men under sin, in a state of death, wrath and condemnation. Man being therefore considered as a transgressor, losing the freedom of his will, and departing from God by sin, is altogether inexcusable; and his holy creator is infinitely justified in the acts of his eternal will. If God's foreknowledge of man's sin, is not laid as the ground of his justice in election, then man had reason to complain; but God is not represented as choosing or refusing in a peremptory manner without a cause, which was known to him from eternity; therefore the eternal foreknowledge of God is the ground upon which the eternal acts of his immutable will in election and reprobation are justly established. it is the peculiar mercy of fallen men, that there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: who from everlasting entered into covenant in the behalf of man: whom they foresaw as fallen, and totally ruined.

The eternal son of God, Mic. v. 2. "Whose goings forth have been from the days of eternity," proposed to take into union with himself man's nature, and as a new spiritual head, to undo all the evil man by disobedience should bring upon himself; he undertook to obey the law which they should break, and by offering himself up, as an infinite sacrifice to the incensed justice of God, for ever to "Ransom them from the power of the grave, and redeem them from death." The eternal Father, accepting the infinitely meritorious mediation of the Son of his love, freely promised eternal life to that nature he should assume, and to every individual of mankind he chose and accepted in him. The eternal Spirit also agreed, to come upon the humanity of Christ, and to proceed from him to every chosen vessel, as a Spirit of conviction, illumination, union, power and glory; He engaged to search the deep things of God in this eternal covenant, and to shew them to the chosen seed. By this covenant, eternal mercy, love, and compassion flows through Christ to his chosen, and it is absolutely founded upon the eternal foreknowledge of God; hence they are justly called, 1 Peter i. 1. "Elect according to the foreknowledge of God."

*Objection 1.* Seeing that God has chosen some to eternal life, and left others in the ruins of the fall, have not the non-elect just reason to complain, that he is partial, as well as unjust in rejecting them?

*Answer 1.* How can this be? for we have already proved that God foresaw all men under sin. Shew

us a man, that has not wilfully departed from God by wicked works, and we will admit of his plea, if he is rejected; but if all have sinned, then God is just, who rejects many, and takes vengeance on them for sin. If he has utterly rejected all the angels that sinned, would he not have been equally as just, if he had rejected all men? for they have all sinned as well as devils. What claim, therefore, has that man upon God, who does so daringly rebel, and reply against the eternal wisdom of the infinite Jehovah? Does he not truly make manifest the sin of his nature, by seeking to resist and deny the eternal will of a just creator, who will deal with every man according to his works? God is not partial: for he chooseth no man because he is better than another; but in consequence of his eternal foreknowledge of man's fall, and Christ's undertaking, he has freely chosen some, saying, *Exod. xxxiv. 19.* "I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy," *Rom. ix. 18.* "and whom he will he hardeneth." Thus we plainly see that God's eternal will is most holy and just, being established upon his foreknowledge; that he will be gracious to the elect, according to his foreknowledge of them in Christ; but will leave the wicked in their hardness, according as he foreknew them in sin; these shall fill up the measure of their iniquities.

Let us now consider how the rotten *Arminian* is made manifest as a liar, with his human invented election. O how blind and foolish are they! who pretend that God elected some, in conse-

quence of his foresight of the good works they would perform. Is it not wonderful, that men who read the Bible, should so grossly deceive themselves, and others too, when the scriptures tell us so plainly that salvation is, Eph. ii. 9. "not of works, lest any man should boast?" For what good works could God foresee in men, whom he foreknew as fallen from everlasting? This he bears witness to, saying, "Isai. xlviii. 8. "For I knew that thou wouldest deal very treacherously." Where then are those good works he foresaw? But he declares their works are works of iniquity, which shall not profit them; neither shall they cover themselves with them: Rom. ix. 11. "For the children being not yet born, neither having done good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth: it was said unto (Rebecca), the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Is it not plain, that God had no respect to fallen men's dead works? but regarded only his own eternal purpose in election, according to his foreknowledge of the fall, whereby he worketh all things after the counsel of his own eternal will. I need not bring any more scriptures concerning election or the choice of God, whereby he disposeth of his sinful creatures in a free, just, and sovereign way: for they are so numerous that they would soon fill a volume; however, it is needful to observe, that they are all founded upon the eternal foreknowledge of God; and upon this mysterious ground,



every well-taught christian will see with great joy and comfort, how infinitely wise, holy, and just his covenant God is in all the acts of his eternal will.

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2. *Predestination being also founded on the eternal foreknowledge of God is an act of his eternal will.*

THIS is that tremendous act of God's eternal will, whereby he has from eternity irresistibly decreed, foreordained, and fixedly determined, the future condition, state, and fate of all his creatures. It is the result and consequence of eternal election, whereby all men are chosen, set apart, and irrevocably classed in life or death, under grace or sin, in Christ or the devil. This eternal act of God is most just and holy: for it is founded upon his eternal foreknowledge of the sins of all men, who fell in Adam: he is that divine potter, who from all eternity saw that lump of clay, of man's fallen nature, and he might have left it in ruins, had he been so minded: but exerting the divine prerogative of his eternal sovereignty, he chose of the same perishable lump, some to eternal life, and by a negative act of his eternal will, some he chose not, but for sin foreseen, predestinated them to death, wrath, and eternal destruction. The free, irresistible and eternal will of God, with respect to his sovereign disposal of his fallen creatures, is therefore most just, being founded upon his foreknowledge: for even the elect, he foreknew as children of wrath in a broken law; and that he might shew the exceeding riches of his free grace.

in Christ and the impartiality of his eternal will, he chose them without any regard to their works, 1 Tim. i. 9. "but according to his own purpose and grace, which was given (them) in Christ Jesus before the world began." He no sooner foreknew them in sin, but he also foreknew them in Christ; as it is written, Rom. viii. 19. "For whom he did foreknow, he also did predestinate." That is, he irrevocably fixed their state and condition in Christ, by an eternal act of his predestinating will, "to be conformed to the image of his Son." By this eternal act, God in Christ eternally willed, that the called according to his purpose should be saved from all evil, and be installed into all that is truly great, glorious, and good; that they should not be appointed to wrath, 1 Thess. v. 9, "but to obtain salvation by our Lord Jesus Christ;" that the good pleasure of his eternal will towards them was, that from desperate enemies they should become loving sons, in consequence of, Eph. i. 5. "having predestinated them unto the adoption of sons by Jesus Christ to himself;" that they only, should obtain precious faith, as the gift of God to them, as it is written, Acts xiii. 48. "And as many as were ordained to eternal life believed;" That God should cause all things, whether adverse or prosperous to work altogether for their good; so that they are predestinated to obtain the gift of the Spirit, to be truly convinced by him of sin, and to obtain real godly sorrow and repentance on account of it; that they should have fellowship with the Father, Son, and Spirit, and

walk with God in love, faith, unity, and peace; that they should obtain all the precious promises, whereby they might be partakers of the divine nature, and be made one with the three Eternal Persons as they are one; that they should hold on their way, and invincibly persevere, and most assuredly overcome the world, the flesh, and the devil; and finally die in faith, rise from the dead incorruptible, be glorified, and rejoice before God to all eternity. This is the happy lot of those poor creatures, whom God did foreknow; who, though no better than others in themselves, he did also predestinate, and did by gracious acts of his eternal will, effectually call, justify freely from all sin, and finally glorify.

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3. *Reprobation, is an eternal act of God's will; whereby he leaves some in the ruins of the fall, denies to them that grace and salvation, which is freely given to others, and is founded upon his eternal foreknowledge of their sins.*

It is truly wonderful and astonishing, to see men endued with rational powers, surprising genius, and admirable sagacity, who can reason most soundly upon things which seem to transcend human capacity, who, notwithstanding all their natural parts and abilities, can, with the scriptures in their hands, deny the infinite wisdom, justice, and holiness of God in all the eternal acts of his will, especially prædestination: by which he disposed from all eternity of his fallen creatures, fixed all future events, even the very fall of a sparrow upon the ground, and worketh all these things after the

counsel of his own will. Behold, therefore, with astonishment, wonder, and fear, how marvelously such men establish the verity of God's eternal will, in predestinating them for sin, to that very condemnation they are in; and by their unbelief, justify him in all his sayings! Are they ignorantly, or wilfully blind, so that having eyes yet they will not see? They are by these very features, pointed out, as rejected by God from attaining any true wisdom, and are left by an act of God's eternal will, to the blindness of their mind for the sin of their nature: for Dan. xii. 10. "The wicked shall do wickedly: and none of the wicked shall understand." Do they maliciously corrupt, wrest, and stumble at the word of God, which does so plainly testify of God's eternal acts in predestination? it is to shew the immutability of God's eternal will: for they evidently 1 Peter. ii. 8. "Stumble at the word, being disobedient: whereunto also they were appointed." Do they creep into churches for by ends, seeking proudly the pre-eminence, gain, or applause, and make themselves manifest to be ungodly men, by turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ? These also are monuments of the eternal, immutable will of God: for such evident tokens of reprobacy belong to none, but to such, Jude 4. "Who were before of old ordained to this condemnation." Are they grievous revolters, walking with slanders, being brass, iron and corrupters? Are they proud, boasters, incontinent, given up to

horrible lusts, despisers of them that are good, and lovers of pleasure more than lovers of God? have they a form of godliness, but denying the power thereof, who, though they profess that they know God, do really by their abominable disobedience deny him? All these marks and evidences in such wicked men, shew forth the verity of God's predestination; whose eternal will in rejecting them for sin, he hath manifested to all men; saying, Jer. vi. 30. "Reprobate silver shall men call them, because the Lord hath rejected them." They are, pointed out as 2 Tim. iii. 8. "Men of corrupt minds, reprobate concerning the faith," whom Rom. i. 28. "God gave over (in just judgment for sin foreseen) to a reprobate mind, to do those things (in their time state) that are not convenient. "If some preachers and professors too, do through covetousness make merchandize of simple people, it is a proof of God's eternal will, who for sin, left them to their own pernicious ways; 2 Pet. ii. 3. "Whose judgment now of a long time lingereth not, and their damnation slumbereth not." Do any run upon the thick bosses of God's buckler, being presumptuous and self willed? do they harden their necks like Pharaoh, and endeavour like him to resist his will? it is declared, that God himself raised them up, according to his eternal purpose and will, to shew his revenging power in them, and that his name, as an infinitely just and holy God, might be declared in their destruction for sin; and as his saints by eternal predestination are

called vessels of mercy, which he had afore prepared unto glory, so these by the same divine will, were also afore prepared as Rom. ix. 22. "Vessels of wrath fitted for destruction." Do I now speak all these things of my own head? Is it not most evident, that God himself in his word is a swift witness against all opposers of his eternal will? Did not God destroy many millions of Antidiluvians, and saved only Noah, a preacher of righteousness? For according to his eternal purpose in Christ, he saw him just, and he only obtained grace in the sight of the Lord. Did not Achan, Korah, and his company, with many more of the rebellious Israelites die in their sins? And were not those sinners in Zion, even Ahithophel, Judas, Ananias and Sapphira, overthrown with many more for their wickedness? Was it by chance, that such monsters of iniquity appeared in the world! Is it not most evident that God from everlasting, did appoint them to wrath, according to his foreknowledge of their future transgressions? And hath not The Lord made all things for himself: yea, even the wicked for the day of evil? Prov. xvi. 4.

I conclude therefore, that there is no such thing as chance, or even the very appearance of peradventure with God, though many things may appear so to men's limited understanding; but all events whatsoever, whether prosperous or adverse, are most certainly foreordained from eternity, by the sovereign will of Jehovah; whose infinite judgments are established upon his eternal foreknow-

ledge, he having from everlasting fixed all occurrences whatsoever : as it is written, Amos. iii. 6. “ Shall there be evil in a city, and the Lord hath not done it ?”

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## CHAP. IV.

### 1. *Shewing the cause wherefore this was written.*

ON Wednesday the 8th of May, 1816, I was led to preach from these words : Heb. x. 36, “ For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.” According to God’s word, I was led to trace his will into eternity, proving, that as he willed all events, because he permitted and suffered them to come to pass, he must of necessity have willed the fall, yet so as not to be the author of it, but man, who abusing the freedom of his will, fell of his own accord. As the will of God is called a mystery, Eph. i. 9. which blind reason cannot comprehend, I endeavoured to shew to the faith of God’s people, that the mystery of it appears in this : that God who foreknew the fall of man, would not frustrate his own eternal purpose, but he created man, according to his own eternal design. It certainly appears by this act that he willed the fall, yet his will is so mysterious, and his foreknowledge so wonderful, that neither had any influence over man’s will, so as to cause his fall ; which things I have sufficiently proved in this book.

Some time afterward, being informed that some among us had not received my testimony concerning the eternal will of God, although I had been enabled from the word to prove so clearly, that God foreordained all events, or else how can he be immutable? Being alarmed, lest others should also be influenced with the same spirit of opposition, well knowing the danger that a people are likely to be in, if Satan can get them to strive with the priest; I was enabled therefore, to bring this important matter before the Lord, begging that he would give me an increase of wisdom and power to speak the truth clearly, and that his people might have an understanding heart to receive it. As the subject is exceeding deep, and the ears of many dull of hearing, I began to fear, lest Satan should get an advantage over some that are weak: for a great outcry was made, that I certainly made God the author of sin. The storm coming on very rapidly, and the vessel appearing to be in danger, I began to be much cast down at times, finding myself influenced with many fears and changes: but the Lord was my refuge. Whatever some may think, who are at ease in Zion, I must confess that I could not be brought to mitigate what I had advanced, either to hush the matter, or to give place by subjection; but being made to stand, I found that God, who comforteth them that are cast down, did wonderfully support and strengthen me in answer to prayer: for he was pleased to shine upon the subject again, and made me to find such amazing comfort and delight in the eternal will, and in the



infinitely glorious sovereignty I had preached without reserve, that I went in the strength of that meat, and preached on the same subject, on Wednesday the 15th of May, 1816, from these words: Eph. i. 9, "Having made known unto us the mystery of his will." In which discourse I was enabled to advance the same truths, without any variation, as many can bear witness.

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2. *Beware of men, who are outwardly smooth, and have no changes.*

"God speaks once, yea, twice, but man perceiveth it not." A smooth behaviour, and much outward love and zeal, is apt to impose upon the best of men. David thought Ahithophel an angel; but found him to be an incarnate devil. I have also been made to learn this painful lesson, by repeated instances, since I have been in the ministry: for those who have most vehemently cried Hosanna, have also many of them turned round, and with the same mouth have cried most outrageously, crucify him. I must confess, that I have often been exceedingly shocked, to find men so shamefully treacherous both towards God and man. How many have seemingly received my testimony to an incredible degree of extravagance; saying to others, "Come along with me, to hear this blessed man of God: for since the Apostle Paul there has not been his fellow." Some have come to me, saying, "From the first time, I have heard you, the word came with such power, that I have never had a single doubt about your mi-

nistry." Others have cried out, saying, "In answer to vehement prayer, I had this portion; 'Thine eyes shall see thy teachers.' And when I heard of you, God said to me, 'This is the teacher!' and I have not had a doubt about it ever since." But where are all these stout champions for the truth? Gone. But where are they gone? Where they find more food in a month, than under me in four years. However, let us not be deceived: for every creature feeds according to its nature: the crow feeds upon carrion; and dust shall be the serpent's meat.

According to the saying of Christ, "By their fruits ye shall know them," I have been led to see, that men who have no doubts, have not the changes of God's people; and if they have no changes they fear not God. No wonder, therefore, that they cannot bow to the blessed doctrine of the eternal, immutable sovereignty of God's will, when faithfully preached. Notwithstanding I had repeated impressions concerning some, because of their conduct, yet I was willing to hope for the best; expecting, that faithful dealing in preaching, might have the desired effect, to bring them to see the error of their ways. It was with much grief and sorrow that I often beheld the hand of God going out against them, and I wondered to see them so little concerned or sensible, as to the procuring causes of such blows from God. However, I laboured in prayer for them with God; being desirous instrumentally to pull them out of the fire, hating the garments spotted by the flesh. I doubt

not but such, when they found that a few presents could not stop my mouth, from shewing to them honestly wherefore God contended with them by sickness, poverty, and all adversity, I say, that for my love, they became my adversaries; and their hearts gathered secret enmity against me for the truth's sake. I was not a little grieved when I found that those very people opposed the eternal will of God, for whom I had so often deeply felt in my soul, often bearing their burdens, earnestly begging of the Lord, that they might not continue to be a scandal to us, and his righteous cause. In order to heal these wounds, I conferred from time to time with several, and was really astonished at the pride, ignorance, and obstinacy of some, who had been in a profession for so many years, for they appeared so exceeding short sighted as to the decrees of God, that like Arminians, they could not trace them higher than the creation. After much debate on the subject, they appeared more reconciled, and seemed in a measure to see eye to eye with me: but whether private motives of self interest secretly swayed some to yield to me, I cannot determine; but this I know, that they afterwards returned to their vomit again. I took occasion seriously to admonish them with respect to their private walk, bringing before their eyes so many palpable proofs and evidences of the facts, that they themselves were constrained to acknowledge the verity of them. When I found that they fell under reproof, and shewed some signs of repentance for their past conduct, my bowels

began to yearn over them, to pity their case, being willing to hope that the root of the matter might yet be in them ; but that through the force of manifold temptations, they could not at all times do the things that they would. Being influenced with fear, I was led to consider myself, lest I also should be tempted : this tenderness towards them, induced me to give them the right hand of fellowship ; and after much exhortation, we parted friends to all appearance. However, it appeared their repentance was not sincere : for their pride would not suffer them to receive such a notable defeat, without hiding it, by smoothing it over in a hypocritical manner, lest they should sink in the esteem of men. I found out a considerable time afterwards, that they had made it to appear, as if I had yielded to the soundness of their views and judgment : and that I had been brought to make an apology ; saying, that I was in some sense sorry for what I had advanced : as I wished not to give offence to the children of God. However, many of my friends, who know, how I get my instructions, could scarcely believe, that I should retract so soon from heavenly truths, which I had publicly preached, and so zealously defended ; but being afraid to fish in troubled waters, they held their peace. Thus I remained ignorant for a long while, of this studied piece of craft and hypocrisy ; and yet the same people, with seven abominations in their hearts, could both come into the vestry, and to my house, and in the most friendly manner give me the right hand of fellow-

ship, in token of their unfeigned approbation of my ministry ; but when out of my sight, they eagerly disputed against the soul-establishing doctrines I held forth, and have overthrown the faith of some. However grievous such events may appear, yet we know that they shall work together for good to them that love God, to them who are the called according to his eternal purpose : for as Paul saith, 1 Cor. xi. 19. “ There must be also heresies among you, that they which are approved may be made manifest among you.”

About a year and a quarter after these painful transactions, I was led from special impressions, and heart felt experience, to preach from these words: Psal. xvii. 4. “ Concerning the works of men, by the words of thy lips I have kept me from the path of the destroyer.” I shewed from God’s word, that there are seven notable destroyers; namely, 1. God in a broken law. 2. The moral law. 3. Death. 4. Sin. 5. The Devil. 6. The world. 7. Self. While I was describing in the morning discourse, the wrath of God in a broken law, and how a convinced sinner is delivered from him, (whom he views as a consuming fire therein,) by the words of his lips, which reveal his eternal love in Christ Jesus, I say, while I was bringing in the blessed experience, God had been pleased to give me, of that wonderful passage from death unto life, the Lord bore such amazing testimony to what I advanced by suddenly shining into my soul, that I could hardly stand upon my legs. The love, gratitude, and meltings of soul I

felt were such, that I could hardly speak, and scarcely knew where I was; being quite overcome, and swallowed up, with the sensible love and presence of him, who hath delivered us from the wrath of God. Neither did I eat this sweet morsel alone, but many more shared in the royal bounty of Christ; who was pleased to comfort his servants: saying, "Eat O friends; drink, yea, drink abundantly, O beloved." While many were rejoicing in hope, who knew God to be a destroyer, a consuming fire in a broken law, but now in Christ had experienced, and sweetly discerned the same terrible God to be a most kind and loving Father, I say, while these were singing the song of Moses and of the Lamb, there were others who would not look at these things; but stood afar off, making a noise like a dog; they gnashed with their teeth, and would by no means come near to partake with us of Christ's salvation from so great a destruction; but like serpents, they rather chose to feed upon the dust of carnal enmity, pride, and anger.

Only consider my feelings; as I had reason to suspect that some of the ancients of Israel, Ezek. viii. 11. were in the forefront of the scorers: for one of them declared, that when I set forth God, as a destroyer, he was so shocked at my ignorance, that he felt, as if he could have sunk through the seat he sat upon. It is most evident, that such, must be either strangers to the spirits work, or sadly beclouded in their judgments, or never had fellowship with Christ, so as to die with him

under the terrors and curse of a destroying God in his injured law: whom we have reason to fear there, more than all other destroyers; even as Christ himself testifieth; saying, Mat. x. 28. "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Finding that new commotions had been raised, and that some began to be leavened with bitterness and prejudice against those truths I had preached, I was enabled with all diligence to defend those verities; and to reprove and to exhort with all longsuffering and doctrine. One Wednesday evening, being particularly led out, and shewing the extreme danger that men are in, who continue to oppose the truth, the very person came in, who had been particularly active in opposing both the points in hand, and in the presence of five or six witnesses, began to testify his sorrow, that he in particular, had given me so much trouble; he loudly acknowledged, that the pride of his heart had led him astray; and that it would have been better for him in many instances, if he had not given way to it. Under the impressions I then was, doubting greatly as to the nature of the repentance he professed, as also the motives that might influence him to humble himself before us, I could not lay suddenly hands upon him, nor pronounce definitively at that time with respect to his case; but I earnestly desired him, and another also, to lay the whole before the Lord; and that we would appoint a day to meet together,

when these matters should be discussed according to the word of God. Let me pause here, and give glory to God, who in our days, as well as in the days of old, gives to his servants the Spirit of wisdom to discern Spirits, even their thoughts and purposes being made manifest: for it is with sorrow I am constrained to say, that my secret suspicions with respect to the man's repentance were absolutely confirmed: for he returned back to his former opinions, and with other heretics, holds them as fast as ever.

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3. *A true statement of things, against lying reports.*

SOME have no greater delight than to eat up the sins of God's people; and if they can but hear an evil report of them that go right on their ways, O how delighted they are! If they do but see the foot of the righteous to slip, O how they show their fleshly glee! crying, Ps. xxxv. 25. "Ah, so we would have it." But they forget, that he who uttereth slander is a fool, and that such as rejoice in evil reports shall not go unpunished; and it is a sure thing that he, who taketh up an evil-grounded reproach against his neighbour, shall neither abide in the tabernacle of the Lord, nor dwell in his holy hill.

It has certainly been spread abroad, by such who delight in lies, that we have with great injustice, violently thrust out some members belonging to our church, and have used them very cruelly. Some have advised me to take no notice of these



things, fearing, lest it should stir up more strife and enmity among those, who have without a foundation fabricated such falsehood, and lying tales. But shall I be silent in Zion, and act the part of an idle, sleepy watchman? Must we not earnestly contend for the faith? Shall not the innocent stir up himself against the hypocrite? “ Shall such a man as I flee?” Neh. vi. 11. Such reports cannot pass unnoticed, seeing that the cause of truth is essentially injured; and that the hearts of many godly persons may be prejudiced against it, for want of knowing the true statement of the matter of fact. Shall I not have an ample reward, if the Lord is pleased by means of this book, to make me instrumental in plucking out some sheep from among professing wolves, that are ready to devour them? My motive therefore is pure; as I seek more the welfare of God’s people, than my own justification. The prophets and apostles in old time did not stand still, saying, “ Our cause is good; let us be quiet, lest we should stir up the devil and his bands: God will plead his own cause.” But on the contrary, they fought the good fight of faith; and by preaching, writing, and watchfulness, they mightily exposed the devilish wiles of ministers of Satan, evilworkers, dogs, hypocrites, and false brethren. No man, therefore, can make full proof of his ministry, except he is led by the same spirit, to do as they did.

In the first place, I appeal to the parties themselves, that they would contradict such falsehood: for although they may consider themselves injur-

ed in some sense, yet if they are not destitute of common honesty, probity, and truth, they must give the lie to the scandalous reports that are gone abroad. But if they are not inclined to plead the cause of truth, then I must. Be it known, therefore, that on the 25th of August, 1817, I, and nine of the members of the church met at my house, for the purpose to bring about a unity in the spirit, if possible. When the parties cited came, they had nothing to say for themselves, but at every touch and turn cried out, "Sin is the will of the devil." When they were asked, why God, who foreknew the fall, did not prevent it, seeing that he had all power to do it, if he would? they answered, that he suffered it. Thus they refuted themselves: for what God suffers he permits, and what he permits he wills; therefore he willed the fall: for if he willed it not, then "Who has resisted his will," that it should come to pass? Being thus slain by their own sword, they skulked back to their old haunt, crying out, "God is not the author of sin. Sin is the will of the devil." As for the decrees of God and his eternal counsel, they would not so much as look at; but wearied themselves to utter error before the Lord, breathing out such corrupt confessions as these: "That we have no business to pry into eternity, seeing that secret things belong to God; that our business is altogether with the beginning, or the creation, from whence we are to date the purposes and decrees of God, and not from eternity; that the determined counsel of God concerning Christ, and

the wicked hands that should crucify him; that God's love to Jacob and his hatred to Esau, and all such acts of his eternal will, are not to be viewed from eternity, but as newly come into God's mind from the beginning of time." All the witnesses can attest that these are the principles they zealously maintained and held. When I found that they were absolutely deaf to every wholesome admonition, but held fast deceit and falsehood, I said to them before the whole assembly, "As you cannot see eye to eye with us, in things that are so essential to salvation, I desire you not to come to the Lord's table for the present; but consider not yourselves as being cast out of the church, but give yourselves up unto prayer, if peradventure God may give you repentance to the acknowledging of the truth. On the other hand, if you think yourselves injured by this judgment, and wish to bring your cause before the whole church, you are at liberty so to do; as it is not my intention at any time, to separate finally any person from the church, without the sanction of such a lawful assembly." Thus I spoke to them, before the omnipresent God, and nine very respectable witnesses, who will be ready at any time to attest these facts. Let them who are wise judge, wherefore they would not come to a church meeting.

I cannot but lament with much grief, to see so many in a high profession, who seemed to run well for a time, and yet when suddenly influenced with a spirit of error, O how they fall! Consider what rage and enmity they shew towards them, who

have loaded them with many favours. O how they make themselves manifest by their obduracy, hardness, and by hating those, whose godly conversation they have so highly extolled! Like unfaithful branches, they violently tear themselves from the living vine, and fulfil this awful sentence; 1 John ii. 19. "They went out from us; but they were not of us; for had they been of us, they would have continued with us: but they went out, that they might be made manifest that they were not all of us."

*Question 1.* But are you not afraid that you may judge too severely? Have not many of God's people erred from the truth; and will not many think that the things alledged against some, are too trivial to make so great a noise about?

*Answer 1.* What! is it a trifling thing to deny the eternal purpose of God? How can they be sound in the faith, who will not allow God, according to his immutable nature, to have an unchangeable mind from everlasting, and say, that he only began to think and to will from the beginning of time? Doth not the Most High reprove such fleshly conceits? saying, Psal. l. 21. "Thou thoughtest that I was altogether such an one as thyself: but I will reprove thee.—Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." It is therefore a dreadful thing, to run upon the thick bosses of God's buckler, by disfiguring the eternal attributes, counsel, will and decrees of the eternal Jehovah. Such enemies, if they have never found

him a destroyer yet, will find him so hereafter: for except they repent, he will certainly tear them to pieces.

*Question 2.* But do you make no allowance for the weakness of some men's understandings and judgments in things so mysterious, as the eternal foreknowledge, will, purposes, and decrees of God?

*Answer 2.* What allowance can be made for many professors in our days, who, though they exercise not even common sense, shew themselves so wise in their own conceits, above all that is written, and acknowledged by all real saints; who for many years have ever been learning, and yet treat the deepest mysteries of God with contempt, sneering at those who labour to instruct them; saying, with them of old, "Are we blind also?"

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*A solemn caution to God's people against liars.*

Christ saith, "Beware of false prophets, which come to you in sheep's clothing." Paul gives the same caution against "False brethren." But none are more to be dreaded than those smooth hypocritical liars, who "Subvert whole houses;" who inshrine themselves into men's affections for filthy lucre's sake. Many a wealthy professor, whose covetous heart (being set upon increase) sadly groaned under the intolerable burden of a faithful ministry, hath at last been freed from the terrible peel by such bold liars, whom the devil sends among professing people, in order to cause di-

visions. Therefore, beware of such who sow discord among brethren: for your destruction is the devil's design in them, and money is their aim; yea, they will spend money in the cause; but after all, money is their end; and by giving a little, they aim to get the more. If such accomplish their designs, they are sure to be friendly to that cause which brings in the perishable things of this life; but if they are disappointed, then their love waxes cold, and they quickly turn round to something better. We must not think that difference of doctrinal sentiments is always the cause, why men go about making such a stir among religious people; doctrines are the pretext, but exposing their secret lusts in the light of God's word is the real cause of offence. I have, without ceasing, been enabled to distinguish the vile from the precious, the clean from the unclean; therefore all the covetous friends of the world, the lovers of Belial, and the partisans of the bottle and tankard, have greedily taken up a reproach against me, in the case of the people who left our communion: for it is scarcely credible that they themselves who have left us, should act such a base, infamous, and deceitful part, to raise against the testimony of their consciences such lying tales; when they recollect, that my acts towards them were done amongst many honest men, who were eye and ear witnesses of the whole.

Such as delight, for sinister purposes, to sow discord among brethren, are ten times worse than I can describe them; Jude 19. "These be they

who separate themselves, sensual, not having the Spirit." O how wonderfully they talk about their experience! What love they express to Jesus! but they hate an honest reprovcr in the gate. Such make Christ the minister of sin indeed; speak lies in hypocrisy, and do all manner of abominations, telling people that they have the word of God for their warrant; but all men shall know sooner or later, that the devil is their God: who also completely deceives them, by applying passages of scripture, to cause them presumptuously to rush headlong into everlasting perdition.

Thus they most awfully pollute the word of God; raging like fools, and stumble many. 1 Tim. iii. 8. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was." God, in his own time, shall bring their infernal works of darkness to light: for wherever they go, they carry with them a seared conscience, a lying spirit, a proud heart, a presumptuous faith, and they shall be an abhorring to all men; when by woful experience their heads, hearts, and pockets, have most grievously been made to suffer, by being too familiarly acquainted with them.

*But those who bow to the eternal will of God, shall stand;  
and overcome them all by faith.*

FOR God shall put his fear into their hearts, that they shall not depart from him. While a blind professing world is at ease, dreaming, that "The Lord will not do good, neither will he do evil." But those who have been taught of God, know that he is an absolute sovereign; and that he is eternally immutable in essence, attributes, purposes, and will. They have experienced him to be of one mind and will in a broken law, where he is a destroyer of the workers of iniquity; here they have meditated terrors, and an endless eternity has been brought to view; they have been brought in guilty, and have discerned how inflexible the Lord is in his justice. Such have found that God is a consuming fire, a destroyer indeed in his injured law: for by such teaching he has effectually destroyed all their false confidence, brought their mouths into the dust, if so be there might be hope, and by thus breaking up the fallow ground of their hearts, chasing them from all confidence in the flesh, he has prepared their hearts to receive Christ, as the only hope set before them. This is the horrible pit and miry clay, which all must sooner or later be brought into with Christ, that they may have fellowship with him in his sufferings. From this state of death and condemnation, by the same eternal will in Christ, they are raised, and spring forth as "Issues from death," by the faith of the operation of God;



who leads them to his dear Son, the eternal Rock higher than they; and a new song is put into their mouths, even praise unto their God. Such who have been spiritually instructed to discern, that the eternal will of God, is but one immutable purpose either in a broken law, or in Christ Jesus, will be far from finding fault with this book, which God has enabled me to write, but will sooner or later receive it with all gratitude, and godly fear; knowing it to be that truth, which shall be an impenetrable buckler to them that walk uprightly. Take notice therefore, that faith in the immutable nature of God is that strong immoveable foundation, upon which both myself, who have built this my testimony thereon, and all those who receive it in love and affection, shall stand immutable, in the perfect eternal will of Jehovah for ever. Awake, awake, stand up together, ye that fear God; take hold of this mighty weapon of your warfare. Mal. iii. 6. "I AM the LORD, I CHANGE NOT; THEREFORE YE SONS OF JACOB ARE NOT CONSUMED." For with this great and terrible sword, you shall by faith overcome serpents and scorpions, devils, and liars.

O Lord God, absolute, eternal, and unchangeable, the Father, Son, and Holy Ghost, give thy people eyes to see thy truth, that they may triumph, and rejoice with joy unspeakable and full of glory, and stand immoveable, in thine eternal, immutable, and unchangeable love and favour in Christ Jesus our Lord; both now, and ever, world without end. Amen.

*An exhortation to those who fear God.*

They certainly are in worse than Egyptian bondage, who fight against the eternal will of God: for they are in the bosom of the *wicked one*, even the father of rebellion. The glorious gospel of the eternal son of God, has never enlightened their darkness, who cannot see further into the decrees, purposes, and acts of God's will, than from the creation: for the god of this world has blinded their minds, that they cannot perceive that they are in the gall of bitterness, and in the bond of iniquity: surely, they stand upon the very foundation of everlasting perdition. O what pains some take to sell themselves to the devil, to work spiritual wickedness with all greediness! how furiously they toss themselves in a evil cause, like raging waves of the sea! Is it not most evident, that as soon as professors begin to separate themselves from the righteous, the little light they seemed to have, is taken away in just judgment, and, "They shall remain in the congregation of the dead?" Men may learn to talk about religion, but faith is the gift of God; which no prating fool shall attain unto, so as to minister grace to the hearers: for their speech is always grievous, "And their words will eat as doth a canker." But blessed be God, who has kept us from wresting his word, and has given us a sound mind to understand, that what he suffers to come to pass, he also permits, allows, and absolutely wills.

I was told by two respectable friends, that a woman who used to set among us, whose mind is most wofully beguiled by the father of lies, to fight against the eternal immutable will of God, did most vehemently dispute against the sufferance of God being an act of his will, and produced an old spelling book, from which she demonstrated the ground of her confidence. However, it is evident to the smallest capacity of them who are taught of God, that among the various synonymous significations of the word suffering, all of them cannot be applied to God: for he cannot suffer pain, nor misery; he is absolutely impassible, and nothing can disturb his eternal felicity. To suffer, signifies to bear, undergo, let, allow, permit, or to be in pain, distress, or misery. If we take away those significations, that cannot belong to God, we then say truly, that suffering with God is an act of his will, whereby he has allowed; permitted, and therefore willed the fall, that he might bring to pass his glorious designs, and eternal purposes in Christ; yet the infinitely Holy God is not the author of sin in all this, as I have proved. Man indeed suffers pain, misery, and distress, because he cannot help himself for want of power; but it is far otherwise with God, who bears for a season with blind opposers of his eternal will and purpose, suffers their ungodly ways and speeches, allows them to fill up the measure of their iniquities, and as he is immutable in his nature, will, and purposes, allowed, permitted and therefore willed the fall from all eternity:

for if it had been contrary to his will; his almighty power could have prevented it. Who is the man that would suffer his wife, children, or servants, —to grieve him, make him miserable and distress him by their evil conduct, if he had power to prevent it : and, if on the other hand, he had power to prevent these evils, but yet allows, permits, and winks at them for the trial of his family, in order that he might see to what length they would go, pray, is not such suffering, or allowance an act of his will? The longsuffering of God, that Peter speaks of, 2 Pet. iii. 9. is a negative act of his eternal will, by which he absolutely willed, that neither Peter, nor the saints he wrote to, yea that none of the ALL of God's elect should perish, but that all should come to repentance. Brethren, let not the horrible blasphemies of deceived men nor their crafty speeches seduce you from the truth; but sanctify the sovereign Lord of eternity, who has by an act of his eternal will declared, that Psal. lv. 22. " He will never suffer the righteous to be moved."—Nor will he suffer his faithfulness to fail." The lions may roar at his will, and shall lack, and suffer hunger: but he will never suffer the souls of the righteous(who bow to his eternal will,) to famish: for they shall eat and be satisfied, and ascribe immutable glory, power, and praise, to the Father, Son, and Holy Ghost, One Lord Jehovah, who is now, what he was from everlasting, and shall be to everlasting, the same blessed potentate, " Who worketh all things after the (eternal) counsel of his own will." Amen.

THE END.

PART II.

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THE  
**MYSTERY of GOD;**  
OR, THE  
**ARIAN MONITOR.**

BY WHICH,

The Wisdom of the Children of the Flesh is exposed,

AND THE EVER BLESSED DOCTRINE OF THE

**Trinity in Unity,**

**IS INVINCIBLY DEFENDED,**

*And brought down to the experience of the weakest of  
God's people.*

Wherein also, the eternal Majesty, and self-existent Godhead  
of our

**LORD JESUS CHRIST**

In all his Office Characters, is evidently proved;

AND THE PERNICIOUS NOTION OF THE

**PRE-EXISTENCE of his HUMAN SOUL,**

*Exposed to contempt.*

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BY **JOSEPH FRANCIS BURRELL,**

A SERVANT OF JESUS CHRIST.

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“ That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ.”

COL. ii. 2.

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1818.

THE  
STERN OF GOD,  
OR, THE  
ARIAN MONITOR

BY WHICH

THE WISDOM OF THE CHURCH OF THE ROMANS IS EXPOSED,  
AND THE TRUE DOCTRINE OF THE

TRINITY IN UNITY

IS FULLY AND CLEARLY DEMONSTRATED

AND APPLIED TO THE CONFESSIONS OF THE ROMAN  
CATHOLIC CHURCH.

BY

JOHN FRASER, M.A. OF ST. JOHN'S COLLEGE, OXFORD.

IN TWO VOLUMES. THE SECOND VOLUME.

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THE SECOND VOLUME.

### CHAP III.

**PROOF 10.**—*Christ as the High Priest of our profession is co-equal, and co-eternal with the Father.*

I HAVE proved in the first part of the Mystery of God, page 151, that as sin is an infinite transgression, so Christ, must of necessity be an infinite Person in his Priestly office. I have also shewed that all those passages that point him out as inferior to the Father, do only set forth the perfection of his humanity, but have nothing to do with the divine acts of his Person: for as God and man, one Christ, the divine nature always dignified all his infinitely meritorious works. To shew how the Person of the Father concurred with him, I have for the edification of God's people, represented him as speaking to his beloved Son, according to the tenor of those sweet assertions contained in the scriptures of truth. I shall now proceed as follows.

From what has been said, it appears evident from the testimony of the word, that the Father and the Son being one in essence, they are also one in mind and operations. Is it not therefore

a matter of great comfort, to behold the Father concurring with the Son, in all things respecting our salvation? Christ freely and of himself as Lord, says, that he will be an High Priest, to give his life a ransom for many; saying, "I will ransom them from the power of the grave."—For he put away our sins by the sacrifice of himself. Thus his divine nature became the altar, which sanctified the gift. The Father also concurred: saying, Psal. cx. 4. "The Lord hath sworn, and will not repent, thou art a Priest for ever after the order of Melchisedek." And again, Isai. liii. 10. "It pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed.—And the pleasure of the Lord shall prosper in his hand." Here we see Christ as man, at the disposal of the Father; whose love to men is wonderfully commended, in that while we were yet sinners, the sword of his justice awoke against this just one; and he offered him up as a sacrifice to his avenging justice. The Holy Spirit, also concurred; for Heb. ix. 14. "Through the eternal Spirit he offered himself without spot unto God." Christ therefore loseth nothing of his self-existent glory, because he humbled himself, and is spoken of as a servant, and was offered up by the Father and the Spirit; but it proves him to be one essence of God with them: and evidently shews that the highest part of the Priestly dignity lay in the God-head; which, as the infinitely glorious altar, sanctified his humanity, and gave infinite dignity



and efficacy to the sacrifice thereof. May we not say to them that are of a fearful heart, who desire to come to the light? "Consider the Apostle and High Priest of your profession, Christ Jesus; who, though he made himself of no reputation," yet as touching his higher nature was found to be both a Mediator, and an High Priest of such infinite prevalency, that all concurring power was with him, and in him. Shall the great power of Satan be able to break this threefold divine agency? Shall he prevent the power and efficacy of this great sacrifice? How can he? It is God himself that is High Priest: for "God was in Christ reconciling the world to himself." Is not this quite enough to settle the weakest believer? "O Lord, stir up thy strength among us, and ever lighten our darkness, by shewing unto us experimentally the infinite power, dignity, and glory of thine equal Son, the eternal High Priest of our profession; and thine shall be the glory. Amen."

Some may say to me, doth not Paul set forth Christ as a man, in his Priestly office? Hath he then no dignity, power, and merit as such? None at all: for as I said before, as man, he is not a person, neither could he merit as man only; it is evident therefore, that all the power of acting, The dignity, and Glory of his manhood is altogether derived from his being as man and God, the Eternal Son of God. My reader must overlook my using at times, a multitude of words, or that I sometimes repeat myself: for the subject I am upon, being exceeding difficult to utter, I

cannot be too explicit, that I may be understood. I say then, that Christ had no need of the real manhood to make him a Person, but was the Word before his incarnation, being the Person of of the Son of God from the days of eternity. Therefore being not a Person as touching his manhood only, we must conclude that when the scriptures call him Mediator, High Priest,—as man, that it is on account of the strict union of the manhood, with the self-existent Divinity of the Son of God, from which flows all the power of acting to the human nature, in all the office characters he has assumed : for God and man by ineffable union, is one divine Person, one Christ. *skable* As such, the Father viewed him in his purpose from eternity.

That Christ as a Priest is co-equal to the Father needs therefore no further proof: for surely, as there is no man upon earth that can prove him to be a person as touching his manhood only, none can possibly prove him as man to be a competent Priest. This single argument is enough to shew the ignorance, malice, and nakedness of some brawling, ignorant, and self-conceited preachers, who teach, that Christ is inferior to the Father in his office characters ; but we have proved that he is inferior only in his manhood, and that as such, he cannot be an acting personal Priest ; but the Priestly office being executed by the divine nature as the acting principle, Christ as Priest, is therefore evidently proved to be equal with God. But the Holy Ghost has furnished us with another

proof, in the mysterious person of Melchizedek ; who, as a type of Christ, evidently shadows forth his divine and self-existent Person, as an Eternal Priest. God himself acknowledgeth his Son to be a divine and infinite Priest ; saying, “ Thou art a Priest for ever after the order of Melchizedek,” This Melchizedek, king of Salem, was the priest of the most High God ; Gen. xiv. 18. being, as Paul saith, Heb. vii. 2.—3. By interpretation king of righteousness, and after that also king of Salem, which is king of peace : Without father, without mother, without descent, having neither beginning of days, nor end of life ; but made like unto the Son of God ; abideth a priest continually.” Though Melchizedek was so eminent a character, and was well known by Abraham, being acknowledged by him as the Priest of the Most High God, (for to him he paid the tenth of the spoils,) yet God in wisdom so ordered it, that we have no account of his descent, birth, nor death ; that he might be an eminent type of Christ, the infinitely mysterious High Priest of our profession. For who is king of righteousness, but Christ, the king Eternal, Jehovah our Righteousness? And who is really king of peace, but he, who hath made it for us by the blood of his cross? Is he not the sovereign of it? For he calls it his own ; saying, John xiv, 27. “ My peace I give unto you.” His human nature never had an earthly father, and he is also without father and without mother, as touching his divine nature ; who then, can declare his generation? He is declared to be without descent,

beginning of days, or end of life: for who can tell the origin of infinite divinity? or trace the days of him whose goings forth have been from eternity; who, though all things were to perish, is the same God from everlasting to everlasting.

What shall we say to these things? Must we not acknowledge that God has magnified his word, which has hitherto furnished us with such mighty proofs of the self-existent divinity of him who was made flesh, and dwelleth now among us; even with such who worship him in Spirit and in truth. But many will, in order to fill up their measure, even give the lie to the word, insinuating, that the scriptures have been sadly corrupted, mistranslated, and that the penmen in what they wrote, were often left to themselves. All such objections are lies, the effect of unbelief and deep rooted malice: for, "All scripture is given by inspiration of God.—And the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Not only the penmen of the Holy Scriptures, but all God's people have this promise: Isai liv. 13. "All thy children shall be taught of the Lord" Christ declares, saying, John xiv. 26. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Without this divine inspiration, and teaching of the Holy Ghost, no scripture can profit; men write, read, and hear in vain: for, 1 Cor. ii. 14. "The

natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned." They that are of God hear God's words: for the Spirit will ever bear his witness to all things that come from above, so that if we believe Christ's words and keep them, we shall also keep the words of those whom he hath sent and commissioned.

Consider therefore, that Christ, the Apostle and **HIGH PRIEST** of our profession, is very God and **Eternal life** in this very office character; and that his self-existent nature, essence, and Godhead, have rendered his humanity so exceeding precious, and the sacrifice thereof so delightful to the Father, that he hath "Highly exalted him," and hath set that nature even at his right hand in his throne, making it higher than the heavens.

#### **BEHOLD THEREFORE THE BLOOD OF GOD!**

If Christ was inferior to the Father in his Priestly office, why then does the holy Ghost call his blood, **THE BLOOD of GOD?** for so he expressly calls it, saying, Acts xx. 28. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with **HIS OWN Blood.**" Christ is both the Priest and the sacrifice; but certainly his human nature alone could die, and become a proper expiatory sacrifice: with what propriety, therefore, can the blood of the humanity be called the Blood of

God? Is it not, but to shew unto us the ineffable and mysterious union of Christ's two natures? and also to confound the enemies of his self-existent deity, in his office characters? for here we see him to be God indeed, at the very moment he is executing the highest act of his Priestly office; namely, purchasing his flock, his church, by shedding HIS OWN BLOOD. But as his human nature is not God, it is evident that the dignity of the sacrifice, the glory, power, and efficacy of it, is entirely derived from the divine nature; which constantly remained in perfect union with his humanity; and in consequence of this divine union, infinite value, merit, and dignity, was stamped upon his blood, so as to be called the BLOOD of GOD. Therefore Christ is Jehovah as our Priest, and every way equal with God, to the comfort of all that love him; who have experienced the efficacy of his blood, and know it to be the Blood of God; because he that shed it as the High Priest of our profession, is in our nature, God, from everlasting to everlasting, being one Jehovah with the Father and Spirit, even the God that in Christ was reconciling the world to himself; to whom be everlasting dominion, power, glory, and eternal praises, world without end. Amen.

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PROOF 11.—*Shewing that Christ, as Prophet, is God.*

CHRIST in his Prophetic character is set forth in the same mysterious manner, as in those two characters already described; and because the scrip-

tures have represented him as being sent, commissioned, ordained, and taught, many, in all ages, have sought by various insidious means, to lay hold of such expressions, which represent him at the disposal of the Father, and have maliciously denied his self-existent glory in this character also. It is pretended, that he that is sent, is inferior to him that sent him; which is certainly a false conclusion: for an equal, or even an inferior person, may send another, without making the persons sent, either inferior or equal to the sender. It is argued also, that as God is One, if Christ therefore is God, it follows that God sent himself; which would be a true conclusion, if God was one person; but as we have evidently shewed, that there are three Persons in One God, who may send one another, the objection falls into the dust, with them that make it. Christ as a Son honoured his Father, by continually ascribing glory to him in all things; and by no means meant to teach us, that he was any wise inferior to him in dignity, because he so frequently repeats, that the Father sent him: but “these things (he) spake in the world that they might have his joy fulfilled in themselves.” Those, therefore, that have eyes to see, may discern with joy, the infinite dignity, and self-existent power of their Divine Mediator, whose prevalent merits, engaged the infinite Majesty of heaven, to manifest his tender pity and love, by shewing himself so earnest in his concurrence with his dear Son. The word of God, is that precious and spiritual field where the treasures of wisdom and

knowledge are hid; the godly are fed by the precious fruits thereof; but the gainsaying generation of serpents, extract poison from this same ground, and feed upon dust and ashes. I am sure of this, that notwithstanding I have brought such multitudes of scripture evidences, of the eternal power and Godhead of the great Prophet of the church, yet some who love contradiction, will even now bring these words of our Lord, as a matter of cavil; John xiv. 28. "For my Father is greater than I." The *Arian* caviller, without paying the least attention to the sweet import of the words, hastily concludes that Christ is less, or inferior to the Father: however, our Lord, meant to inculcate no such thing; but his disciples, having much sorrow of heart, because he had told them that he would shortly leave them, he spake it for their comfort, as if he meant to convey this: "You have seen me hitherto a man of sorrows, and acquainted with grief; and in as much as you were partakers of flesh and blood, it was necessary that I should take your nature, and fulfil all righteousness for you. Let not your heart be troubled, because I said I must leave you: for it is expedient for you that I should go away, to make reconciliation for you in the body of my flesh through death, that I may present you holy, and unblameable in the sight of my Father. If ye loved me ye would rejoice, because I said I go to the Father; but when the Holy Ghost shall, at the set time, more powerfully operate upon your souls, then shall you rejoice indeed, when you shall in Spirit see this



nature which I have assumed, exalted at the right hand of God. This nature which appears to you so weak, in which I have humbled myself to appear the servant of my Father, shall nevertheless be exalted above the heavens. My humanity is of itself inferior to the Father; but it shall, through my all-prevailing merits, be crowned by my Father with glory and honour; and when you shall see this, your heart shall be enlarged and rejoice: for my high exaltation is the prelude, earnest, and first fruits of your own, who are one body mystical with me: for I will give you power to overcome all your enemies, that you may sit with me in my throne, as I also overcame them in your nature, and am set down with my Father in his throne." We must remember what our Lord saith concerning his words, and that they are far above human capacity: "For they are spirit and they are life." Christ, by exalting the dignity of the Father, was far from lowering his own self-existent glory: for whatever excellency, power, wisdom, and incommunicable self-existent attributes he ascribes to him, he solemnly declares, saying, John x. 30. "I and my Father are One," in all these things. We must therefore take particular notice at all times, that on account of Christ's two natures in one person, the scriptures speak of him in a two fold sense; and that they greatly err from the truth, who suppose him to be inferior to the Father, because he is spoken of as receiving all things from him. Some may say, how can Christ be equal with the Father in his Prophetic office,

when he himself intimates the contrary in many places? saying, John xii. 49. "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." And again; John xiv. 24. "The word which ye hear, is not mine, but the Father's which sent me." If therefore the word was given to him, and he could not do any thing of himself, is it not most evident, that being a Prophet instructed of God; he must be inferior to him that sent him, and put his word into his mouth? I answer, that all these things rather prove, and more abundantly establish, all that has been demonstrated of the infinite and self-existent equality of the Eternal Son with the Father; who by his infinite merits as one Jehovah and all-prevailing Mediator, obtained such wonderful grace, gifts, power, and glory for us, through his dignified humanity. For all spiritual blessings flow to us, by virtue of that ineffable union of our nature with him, who is the First and the Last, the Almighty; as it is written, Isai. lix. 21. "As for me, this is my covenant with them, saith the Lord; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." If this is hid from any, "It is hid from them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious

gospel of Christ, who is the image of God, should shine unto them."

The word of God, is the image of God; it is declared to be like himself, Holy, Eternal: for it liveth and abideth for ever; it is spirit, life, quick and powerful, faithful, immutable, gracious, being the truth, and is the very image of the great Prophet of the church; who is the true God and Eternal Life. God is incomprehensible to all created understanding; his mind, will, and purposes, cannot be known by the most dignified creatures; and his ways are past finding out: "For who hath known the mind of the Lord?" none therefore, but the only Begotten Son, which is in the bosom of the Father, has seen and known him; he has declared him in all his divine purposes of grace, love, mercy, and truth: for being one with him in essence, self-existence, glory, power, and infinite knowledge, such a Prophet became us, who, as the uncreated Word, knew the mind and will of God from everlasting. I conclude therefore, that our Prophet as man, grew in wisdom and stature; but as God, he had no need that any should instruct him what to say; being the infinite uncreated Wisdom, from the days of eternity. If any therefore, will still maintain that Christ, as the Prophet of his people is not a self-existent Person, and equal to the Father in that office, he is a liar, and the truth is not in him; for he only, could declare the infinitely mysterious will of God; being that Holy consubstantial Person in the undivided essence, who

from eternity undertook to reveal it, and as the messenger and Prophet of these wonderful discoveries, is called the Word: and as such, the scriptures declare and prove him to be the Omniscient God. Read then this decisive sentence, thou besotted heretic: John, i. 1. "In the beginning was the Word, and the Word was with God, and the Word was God."

Let no man deceive you with vain words: for our gracious Prophet is the Lord from heaven: he is as God, omniscient; and the past, present, and future, are all alike unto him. His words are purer than silver; rely and trust to his infinite verity in his sayings, and you shall neither be deceived, nor be confounded, world without end. I repeat now again, that as man only, he is not a person; as such, he never acted as a Prophet; but his humanity is the channel by which the divine instructions of our Prophet are conveyed to us; through it we have access to God, as the new and living way, which he hath consecrated for us. Christ as man was not Omniscient, nor infinite in knowledge, seeing that some things were hid from him; but as God, he knew all things; being as the divine Prophet, Omniscient, even as the Father. I say therefore, that those who do consider him as inferior to the Person of the Father in knowledge, expose their judgment to contempt: for they might as well say, that God has no more wisdom than they ascribe to the son; but it is most evident from the testimony of Christ himself, that there is perfect equality of incommunicable

attributes between those divine Persons. Consider therefore, these important words: John x. 15. "As the FATHER KNOWETH ME, even so KNOW I the FATHER."

Let us take particular notice also, how God speaks of Christ, as the Prophet of the church, saying, Deut. xviii. 18. "I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth: and he shall speak unto them all that I shall command him." Here Christ's human nature in which he acted as Prophet, is set forth as being inferior to him that raised him to the Prophetic office: for as man he was at the disposal of the Father. But in another place, God speaks of him in a most wonderful and mysterious manner; saying, Exod. xxiii. 20. "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my NAME is in him." Every body knows that this is spoken of Christ, and the Jews themselves when they saw his mighty acts, and heard his wonderful sayings, said, John, vii. 40. "Of a truth this is the Prophet." At another time, when he multiplied the loaves and fishes they cried out; "This is of a truth that prophet that should come into the world." None will dispute, that God alone is that Holy, Just, and infinitely righteous being, against whom all men have sinned: as it is written, Psal, li 4. Against thee, thee only, have I sinned,

and done this evil in thy sight." It is certain also, that none else can forgive our sins, but that very God against whom we all have transgressed. We know also, that all manner of sins may be forgiven, except such as are termed presumptuous sins; this at once proves Christ as the Prophet, Angel, or Messenger of the covenant to be the Holy Jehovah, who would not pardon the presumptuous transgressions of Israel. Take notice therefore to the following invincible proof: for it is written, Psal, lxxviii. 56. "They tempted and provoked the most High God." But Paul declares, that Christ was the Person whom the children of Israel tempted: saying, 1 Cor. x. 9. "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." We obtain from thus comparing the scriptures together, the following invincible argument. God, even the Most High God, is the only object of sin, temptation, and of provocation, against whom the children of Israel sinned; but Christ is declared to be the object whom they tempted, therefore, he is indisputably the most High God, who would not pardon their transgressions. It must therefore be a great verity, that Christ as the angel, Messenger, or Prophet, is not inferior to the Father in this office; but being the most High God, is co-equal with him in all things, in the very exercise of that office.

Behold! behold! hear it with admiration and praise, and consider, that Christ as the Messenger and PROPHET of his people is Jehovah indeed: for God, even the Lord, saith, "For my NAME is

in him." Search the scriptures, and tell us, which of all the created powers can say, that God at any time, has made them to share in his great and Holy NAME? Has he not said, "I am the Lord, that is my NAME, and my glory will I not give to another?"—The utmost that is promised to the saints, is, that they should be partakers of the divine nature; and that Rev. xiv.1. "The Father's Name should be in their foreheads." The Son of God alone, can have this NAME in him, by right of consubstantial union and self-existent nature. Let us now in a measure, consider this great Name, which Christ as the Angel or Prophet of the church bears; but how shall we be able to do this? is it not infinite? Is he not called El, (strong,) to shew that he is almighty to save? or Shaddai\* (self sufficient) to redeem, and deliver his people from infinite wrath, the devil, the world, and from their infinite transgression? verily, his sufficiency is not borrowed, but he has it in himself: for he is powerful to save his sheep, and almighty to destroy his enemies. His name Elion, the (most High) shews, that as there cannot be two Gods, that are Most High, that Christ therefore, is the Most High with the Father. How many times have I already proved, that the glorious name of El-Sabaoth, (the God of Hosts) belongs to the Prophet I am speaking of? Take notice therefore; that the strength of the argument lies in this: that God speaks in the present tense, before Christ appeared

\* Shaddai, signifies also, the Destroyer, the powerful One.

in the flesh: for he saith not, My Name shall be in him, but “MY NAME is in him.” Observe also, that the scriptures again represent him in this particular as being inferior to the Father as man; saying, Psal. lxxxix. 24. “In my Name shall his horn be exalted.” again. Psal. xci. 14. “I will set him on high, because he hath known my Name.” This is promised to the manhood of Christ; because of its mysterious union with him, who is One Name with the Father. Christ therefore as God, is co-equal in all things with the Father: “For my NAME is in him,” saith the Lord. So that if God is said to be Exod. xxxiv. 6. The Lord, The Lord God, merciful, and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty,”—this also is the name of Christ, the Angel or Prophet of the Church; whom we have proved to be the object of sin and temptation, and who as the Lord God can either forgive, or retain the sins of men: for as none can forgive sins but God only, therefore, Christ, who retains or forgives them is God. The Lord, in order to impress Moses, and the children of Israel, that he was self-existent in his nature, answered Moses, who requested to know his name, saying, Exod. iii. 14. “I AM THAT I AM: and he said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you.” This great and incommunicable NAME is in Christ; who claims it as his own, by right of self-existent nature: saying, John, viii. 24. “For if ye believe not that I AM,



ye shall die in your sins." (The learned know that the personal pronoun *he*, is not found in the original, and has no connexion with any thing, either before or after: and that Christ, claims the same name in another place; saying, John, viii. 58. "Verily, verily,—before Abraham was, I AM.") Self existence cannot be communicated to any created being whatsoever; and the name of Jehovah can only belong to him, who is the Most High, and the unrivalled possessor of self-existent essence; but this name is also in Christ, whom we have already proved to be Jehovah our Righteousness, therefore he is truly co-equal with the Father in his Prophetic office: "For my Name is in him," saith the Lord. The co-equal glory, eternity, self-existence, and union between the Father and the Son, is most wonderfully expressed by our Lord; saying, John, xiv. 9. "He that hath seen me, hath seen the Father.—I am in the Father, and the Father in me." I conclude therefore, that the divine Person of our great Prophet, is One Jehovah with the Father, and that all men are liars, who say, that Christ in any of his office characters, is not co-equal, and self-existent with him.

*Take notice of this!*

The Name of Jehovah, is incomprehensible, as well as incommunicable, and cannot be understood by any created capacity; and I really think that the Holy Ghost, alluded to this mysterious Name, as belonging to Christ, saying, Rev. xix. 12. "And he had a Name written, that no man

knew, but he himself." This Name is certainly written in the scriptures of truth, and is undoubtedly Jehovah; which although we know it to signify One that exists, yet no man knows the manner of his existence: for who can declare the eternal generation of the Son of God, the self-existent Jehovah? If we multiply the grains of sand which are in the world, by the drops of water in the ocean, again, take the sum total, and multiply it by the stars of heaven, and when you have so done, multiply the sum total by itself as many million times as there are objects in the world, let your imagination make this prodigious sum as many thousand millions of years, yea, suppose a string of numbers long enough to go round the earth, or even to be as long as the circumference of the heavens, yet after all your mental labour, you are as far from knowing the eternal existence of Christ, as one end of eternity is far from the other: for when the North and South Poles can meet together, then shall we be able also to bring our thoughts to a focus, and know the years of him, whom we have proved to be one Jehovah with the Father. As none can possibly know the tremendous import of our Prophet's Name, so also, no man can conceive the wrath and fiery indignation, that shall fall like a tempest, upon those men who deny the self-existent majesty of the eternal Son of God. Happy are those simple souls, who are taught by his Spirit to honour him, as they honour the Father; they shall find him true to his word: for

they shall really discern him to be in the Father, and the Father in him: for, “He will shew them plainly of the Father.” They shall know and believe, that as all the children of Zion are to be taught of God, that Christ is he, who is Jehovah their divine Prophet; as it is written, Isai. lii. 6. “Therefore my people shall know my NAME: therefore shall they know in that day that I am he that doth speak: behold, it is I.”

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**PROOF 12.**—*Christ, as King in Zion is equal to the Father.*

Let no man beguile you with enticing words, to worship a God by office, a created king; but ever remember that in the Person of Christ are two natures. As man he is inferior to, and at the disposal of the Father; and as such, he receives a kingdom; being set up as king in Zion, according as God saith, Psalm ii. 6. “Yet have I set my King upon my holy hill of Zion.” Christ as touching his manhood is said to be anointed to this office; Psal. xlv. 1,—7. “Grace is poured into his lips: strength is given unto him;” 1 Sam. ii. 10. “and he is upheld by the right hand of Jehovah’s righteousness.” But then we must always remember, that as man only, Christ is not a person, having no personal existence as such; the dignity, glory, and power, that he exercises as King, must consequently be derived from his Godhead. When we come to consider the power of those mighty enemies he had to cope with, such as an infinite transgression, eternal death, the powers of darkness, and what gave

power to all these, even the infinite wrath of God, we see at once, that such a King became us, who is the Lord mighty in battle; and hath really, “Spoiled principalities and powers,”—destroyed the works of the devil,—overcome the world,—appeased the wrath of God, and delivered us from it. Consider therefore, how could a finite created agent encounter such adversaries, subdue them, and sway his regal sceptre over enemies of such infinite hostile power? Eternal destruction and death, the devil that has the power of it, an infinite transgression, and infinite wrath smoking against it, required in the Person of our King, an infinitely divine, and self-existent agent, whose almighty arm could rule for him. Some say, that the power of the Holy Ghost upon his humanity, with the power of the Father concurring, was quite sufficient to make him conquer all opposition. This is most dreadfully confounding the Persons, and robbing Christ of his real Personality: for neither the Person of the Father, nor of the Holy Ghost, were incarnate; but the Person called the word, was made flesh, and none other. The concurrence of the Father, and the anointing of the Spirit, could not therefore influence his manhood to be a Person: for he is of himself a distinct Person from eternity: who, at the appointed time took our nature into union with himself, and became God manifest in the flesh. The flesh therefore, is not the ruling and conquering king, but the God, who manifested his kingly power in it. Christ himself shews forth

the infinitely mysterious nature of both the King and the Kingdom; saying, Mat. vi. 13. "For thine is the Kingdom, and the power and the glory, for ever." Again, Mat. xviii. 23. "The kingdom of heaven is likened unto a certain King, which would take account of his servants." So again, Mat. xxii. 2. "The kingdom of heaven is like a certain King, which made a marriage for his son." In all these places and many others also, both the Kingdom, the disposal thereof, the power, the glory, and Kingly authority are ascribed to the Father. Some say, that these very things confuse their minds: for here the Father is evidently set forth as supreme and only King; and in other places, Christ, is also represented as such, is there then two supreme Kings? I answer, that such imaginations are exceeding dangerous: for this is really dividing the essence of God, which is One. We must remember, that though the Person of the Father is supreme King, and also the Person of the Son is the same, yet are they not two supreme Kings, but only One God, who is supreme King: for the scriptures testify so every where: saying, that Psal. xxiv. 10. "The Lord of Hosts he is the King of Glory,—For God is the King of all the earth." Therefore God himself who was manifest in the flesh is this King; but Christ is he, who was made man, and took our nature into union with himself, who is thereby proved to be equal to the Father: for he is God, the supreme King by self-existent union with the Father.

The mystery of the Trinity is so great a deep, and most men's conceptions of it so confused, that I feel it my duty, according to the grace given to me, to use great plainness of speech; but if any after all, cannot understand, or make confusion of these things, they have nobody to blame but themselves: for the ignorance and confusion is natively their own, which cannot be removed, but by constant and fervent prayer to him, who has promised, that "Light shall be sown for the righteous,"—And, that he will give it liberally to all that feel their need. Now in order to give a clearer view of Christ's kingly office and self-existent dignity as King, let us again bring forward those truths which have already been proved; namely, that there are three Persons in one essence of God, the Father, the Son, and the Holy Ghost; which names are not assumed by these holy Persons to give us any idea of their manner of existence, (which is a mystery,) but of their manner of operations. These Persons entered into covenant from eternity in behalf of man, whose fall from his created righteousness, as well as the infinite wrath due to his sin, being foreseen by the eternal Son of God, he freely, as an independent agent, struck hands with the Father, and engaged to become man, by taking human nature into union with himself; and in that very nature which should offend, to give him the infinite satisfaction that should be demanded. As King of eternity, he promised to exert his almighty power, in subduing, conquering, and effectually ruling his own

people, and destroying all his, and their potent enemies. His co-equal Father, whose eternal purposes of grace in his dear Son, came not behind one single moment, being delighted with the mediation, and intercession of one so mighty, who was his fellow and equal, in order to shew his good will and love to his elect in ages to come, he promised and engaged, to concur with him in all things consistent to his covenant character as a Father. In consideration of the high and eternal dignity of him who engaged to become man, The Father declared, that he would assuredly highly exalt that nature, and set him as King supreme upon his holy hill of Zion; that his dominion should be from sea to sea, that he would strengthen him, and that angels and authorities should be subject unto him; and that he should reign as man, until he had subdued all opposition, and put down all rule, authority, and power. The Holy Spirit also engaged to come upon Christ's humanity, and anoint him to his kingly office with power and might, so that we can evidently see, that in him as King was to dwell the fullness of the Godhead bodily.

Let us now shew a few proofs from scripture, that Christ is indeed equal with the Father in his kingly office. The Spirit of God by the prophet Jeremiah gives us this glorious description of Jehovah as the only king, saying, Jerem. x. 10. "But the Lord is the true God, he is the living God, and an everlasting King."—But Christ also claims these titles, 1 John, v. 20. "And we are in

him that is true, even in his Son Jesus Christ. This is the true God, and eternal Life." As there is but One True and Living God, who is an everlasting King, and we see evidently that Christ is also the true God, and as the scriptures have no where set before us two Gods as objects of worship, we must conclude that Christ, is the True God with the Father, in the Unity of One divine essence; and that he is also the Lord Jehovah, and an everlasting king. The argument is certainly true and invincible, and may be framed thus: Jehovah, who is the True God, is also an everlasting King, but Christ is the True God, therefore, he is also Jehovah, an everlasting King.

The Prophet Isaiah saw the glorious majesty of the Lord of Hosts, sitting upon a throne high and lifted up, and said, Isai. vi. 5. "Woe is me! for I am undone:—for mine eyes have seen the King, the Lord of Hosts." But John tells us that the glory which the prophet saw, was the glory of Christ; saying, John. xii. 41. "These things said Esaias, when he saw his glory, and spake of him," (*Christ.*) By thus comparing the scriptures, we have again the following unanswerable argument. There is but one Lord of Hosts, who is the King, whom the prophet saw; but John tells us, that the divine person whose glory he saw was Christ, therefore he is equal with the Father; being with him, One Lord of Hosts, and supreme King. I conclude therefore, to the confusion of all opposers, that Christ who saves his people from all their potent enemies, so far from



being inferior to the Father in his Kingly office, is really One everlasting King with him; and, is Zeph. iii. 15.—16. “The King of Israel, even Jehovah, who is in the midst of them, as the Lord God almighty; he will save, he will rejoice over them with joy; he will rest in his love, he will joy over them with singing.” O Lord who art, Isai. xlv. 6. “Jehovah, the King of Israel, and his redeemer the Lord of Hosts, the First and the Last, let all the children of Zion be joyful in thee, their self-existent eternal King; and let all thine enemies be covered with everlasting shame and confusion, to the praise and glory of thy great name; who art with the Father, and the Holy Ghost, One God, even the Holy One of Israel, our King.

Some may perhaps for want of judgment, and others through enmity, stumble at this assertion of the apostle Paul; 1 Cor. xv. 28. “And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

This difficulty may soon be removed, if we do but remember, that Christ as man receives a kingdom; and as anointed King, he is to reign in our nature, until he hath put down all rule and authority and power. As man, a kingdom, power, and glory is given to him; again as man, he is to deliver the same kingdom to God, even the Father. But in all this, Christ is by no means pointed out as being inferior to the Father, or suffering any loss as touching his self-existent

Personality : for as I have already proved, that as man alone he is not a Person, how then can he be subject, or inferior to him whose equal he is from eternity ? This mystery of the most Holy Trinity in Unity, is wonderfully set forth in this passage ; For as one God was in Christ reconciling the world to himself ; even so the same Jehovah, one God, will in the humanity of Christ, reign, and subdue all things unto himself, to the praise and eternal glory of him, whose name alone is Jehovah, one self-existent God ; who was, and is, and shall be, three divine Persons, and yet but One God. Christ therefore as man shall himself, as well as all the members of his mystical body, lay down his regal sceptre, and cast down his crown before the throne as well as they : for the end being come, when all things shall be subdued, this is that great and notable day, when the Lord of Hosts alone shall be exalted, and be all in all. Christ will then according to his promise shew us plainly of the Father, by making it fully manifest, that a Trinity in Unity, is the first cause, and last end of all things ; and that all power, glory, praise, and everlasting thanksgiving, is due to that One great God, the Father, Son, and Holy Ghost. We see therefore, how necessary it is, to make very nice distinctions between the two natures of Christ : for this great point being well understood, all difficulties and stumbling-blocks are removed out of the way : and the self-existent power and glory of the Son of God, is most wonderfully discovered. Take notice therefore, that though Christ as man

shall deliver up his mediatorial kingdom, yet he has still a kingdom as God, which he will never deliver up to any: for this, the heavenly messenger saith to Mary, that, Luke, i. 33, “He shall reign over the house of Jacob for ever, and of his Kingdom there shall be NO END.” Thus, as One supreme self-existent God with the Father and the Holy Ghost, he shall be all in all, and shall reign as the eternal King of Glory. Where is the *Arian* disputer and his wisdom? Has not God made foolish the wisdom of this world? do not the scriptures sweetly harmonize, and constantly shew forth the wisdom of God in a mystery? Is it not truly wonderful, that however contradictory the sayings of the holy penmen may appear at first sight, yet how surprisingly they point to the two natures of Christ, so that seeming contradictions are reconciled to admiration? For Paul saith, that Christ’s Kingdom has an end, and he shall deliver it up to God; but the angel contradicts this, and affirms, that he shall reign for ever, and of his Kingdom there shall be no end; and yet both are true witnesses: for as man he delivers up the mediatorial Kingdom; but as God he is to be all in all, and shall reign in glory for ever.

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PROOF 13.—*Christ as Judge, is equal to the Father.*

As the *Arians* and all other enemies of Christ’s self-existent glory, have endeavoured to represent Christ as inferior to the Father, in all the covenant characters I have already spoken of, so in like manner do they seek to pervert the scriptures, that

set him forth as being constituted and ordained by the Father, as Judge of the world, and hastily conclude, that he that is ordained by another, must be inferior to him who ordains him; but they have continually need to be reminded, that Christ's two natures is the real cause, why the scriptures speak of him in a twofold sense. I have already proved that Christ as man receives a kingdom, which he shall deliver up at the end; but as God, it is his own, and he will never give it up to another: for as such, he is supreme governor and magistrate, sitting in the throne judging right; being no less than the Lord of Hosts, even as the prophet testifies; saying, Isai. vi. 1.—5. "I saw also the Lord sitting upon a throne, high and lifted up,—Then I said, woe is me! for I am undone; for mine eyes have seen the King, the Lord of Hosts." The Holy Ghost by John, declares, that Christ was the divine Person, which the prophet saw: John xii. 41. "These things said Esaias, when he saw his (Christ's) glory, and spake of him." The conclusion therefore is mighty, and invincibly proves Christ as supreme King, and magistrate, to be a divine Person: for the prophet saw the King the Lord of Hosts; but John saith that Christ was the Person whose glory he saw, therefore Christ, is evidently the King, even the Lord of Hosts; who as the supreme Judge sitteth upon the throne of his humanity. Let us therefore distinguish between the throne, and him that fills it; for God saith, that as man, he shall be Isai. xxii. 23. "Fastened as a nail in a sure place;

and he shall be for a glorious Throne to his Father's house." This is the tabernacle, sanctuary, or throne, which God pitched and not man; and is glorious, because in it sits the divine Majesty of heaven; as it is written, Jer. xvii. 12. "A glorious high Throne from the beginning is the place of our sanctuary." God himself, Psal. ix. 4. "setteth in (this) Throne judging right."

It is an undoubted truth, that Christ as man, was, Acts, x. 42. "Ordained of God to be the judge of quick and dead." But as God supreme, he himself is not constituted nor ordained, but is omniscient; acting as such, in his own right, and will render to every man according to his works. In order to see this, let us take particular notice, that Paul sets it forth in a mystery: saying, Acts, xvii. 30,—31. "And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." The learned well know, that instead of (by that man) as it stands in our translation, it should be according to the literal greek, (In that man) then the sense will be materially altered, and will read thus: "He (God) will judge the world in righteousness In that man whom He hath ordained." Here we evidently see the manhood of Christ set forth as an instrument, or a throne of Judgment, filled with the infinite majesty of the Trinity in Unity, even One holy and just God judging the world in righteousness.

Let us consider now by the help of God, and reconcile the seeming contradictions which lay in our way. Christ positively declares, saying, John, v. 22. "For the Father judgeth no man, but hath committed all judgment unto the Son." If the Father judgeth no man, but all judgment is committed to Christ only, how shall we reconcile all the following scriptures, where God alone is set forth as supreme Judge? as it is written, Psal. lxxv. 7. "God is the Judge." Paul saith, that we are, Heb. xii. 23. "Come to God the Judge of all." Moses declares, that Deut. xxxii. 36. "The Lord (Jehovah) shall judge his people." And David saith, that the Mighty God, even the Lord, Psal. l. 4. "Shall call to the heavens from above, and to the earth, that he may Judge his people.— And the heavens shall declare his righteousness: for God is Judge himself." This great difficulty, and seeming contradiction, cannot be reconciled, but by the mysterious manner of God's nature and mode of existence: for two supreme Judges there cannot be, but the scriptures have wonderfully ascribed all judgment to be vested in the Son, and then seemingly contradict themselves by declaring that God is Judge himself, in order to shew, that the Son as supreme Judge, is One God with the Father and the Holy Ghost. The argument is irresistible, and may be framed thus: all judgment is committed to the Person of the Son, there is therefore none other that can share with him, for he has it all to himself: but God is said to be that Judge himself; it is evident there-

fore, that as supremacy can only belong to One, and yet the scriptures have ascribed it to two, namely, to God himself, and also to the Son alone, who has the power of judging only, to the exclusion of all others, for the Father himself judges no man, it follows therefore, that the Son is that very God himself; even one Jehovah with God, who shall judge his people. Thus this difficult question, with many more of like nature, are sweetly resolved by faith in the Mystery of a Trinity of Persons, existing in the Unity of One essence of God. This, as well as Christ's two natures in One Person, is the key to open up, and reconcile all seeming contradictions, doubts, and perplexities, we meet with in the scriptures. If Christ had been inferior to the Father in any of his office characters, he could never have destroyed the works of the Devil: for Satan has made full discovery of the immutable holiness of God: who in just judgment has bound him over to everlasting punishment; and being on that account full of malice, wrath, and deadly enmity against man, in whose nature the Son of God was to bruise his head, he vainly imagined, that by bringing man to sin against God, he had frustrated the purposes of the Most High, and rendered it impossible now for the Holy Son of God to appear in the nature of Man, which he had to all appearance brought under the same condemnation with himself. The hellish wisdom of the subtle serpent was however completely defeated: for being ignorant of the infinite foreknowledge of God, and by seeking to

prevent the high purposes of the Lord, he most effectually fulfilled his word, by those very means which seemed calculated to frustrate them. The Devil well knows that sin is an infinite transgression, and that he and all his fallen Legions are under the irrevocable sentence of eternal death: but he knew not, what he has learned since, that there are in One God three self-existent Persons, of equal power, glory, and dignity, who from eternity purposed to defeat all his designs and hellish wisdom: by entering into a covenant in the behalf of man, which being founded upon all the attributes of God harmonizing in the finished work of Christ, should most effectually counteract the gates of hell, and rescue the elect from the eternal condemnation of the devil. Here we may discern the infinite wisdom of God; that as Satan ruined man, and thought himself sure of victory, it really turned to his everlasting shame and final destruction: for this dreadful event, brought the eternal Son of God from heaven, that in man's nature he might destroy the devil, and all his works, give the Law of God a divine obedience, die the just for the unjust, and by making an end of Sin, destroy most effectually the powers of darkness; and finally Judge them in that very nature, they despised and disdained to worship their maker in.

Every thing in the creation acts according to its nature: for a hungry lion will roar, and a serpent will hiss, so the devil also is so drove by the power of Sin, that he cannot rest day nor night. He



knows that Christ is the Holy One of Israel, God in human nature, and a self-existent Person; yet notwithstanding, he becomes daily a lying spirit in the mouth of all his children, and opposes this glorious doctrine I have been so earnestly setting forth; and though he knows that by so doing he shall receive the greater damnation, he nevertheless goes on in his rage and malice, and influences his ministers with the same. It is truly lamentable to see the extreme sloth of many, who are esteemed as sound ministers, who are contented with a dry formal knowledge of these things, without making any spiritual efforts to defend them; while on the other hand, we behold so many, exerting all the infernal sagacity and strength they are masters of, in opposing and beclouding the self-existent sonship of Christ.\* I shall therefore endeavour in the name of God, to give my testimony of this great and weighty matter in the following chapter.

\* Not only the ignorance and sloth of preachers in general is remarkable enough, but the enmity and stupidity of many professors, who think themselves rich, and increased with goods, and have need of nothing, is truly lamentable. Some, when they have been asked, whether they had read the Mystery of God, have exposed their folly by answering, that they had no desire: "For the D\*\*\*\*, has written upon the Trinity, and nothing can be added, to what he has said on the subject." Would it not be very absurd and ridiculous to say, that, because Luther has written on Justification, and Calvin on the Trinity, that it is of no use, either to preach or write on these subjects, as if nothing could be added? Is not this ascribing Omniscience and self-sufficiency to the creature, which belongs to God only? "How long, ye simple ones, will ye love simplicity? and the scorers delight in scorning, and fools hate knowledge?" Prov. i. 22.

## CHAP. IV.

*Wherein the self-existent divinity of Christ, in the Covenant character of a Son, is clearly vindicated, proved, and established, and the pre-existence of his human soul overturned, as a satanic lie.*

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PROOF I.—*How Christ is the Son of God by eternal generation.*

CHRIST is so wonderful and mysterious in his infinitely glorious Person, that although I have said so much about him already, yet I perceive that I have scarcely began the outlines of his wonderful character; having yet many things to say concerning him, and hard to be uttered, seeing that we are both dull of speech and of hearing. However, having obtained grace to come thus far with the measuring reed in my hand, I doubt not, but that the same God, who has enabled me to vindicate his truth, in faith and much love, will also enable me now to give a satisfactory account of the eternal Sonship of his dear Son.

I have already hinted, that neither the Father, Son, nor Holy Ghost, have assumed the names they are distinguished by, to give us any idea of their manner of existence, but to shew us in some

measure their manner of acting; and the part that each of those divine Persons has taken in the important management of man's redemption. On the other hand, take heed, lest you should misunderstand my meaning, and run away with an ignorant notion, that I attempt in any wise, to represent the three Persons of the Trinity to be only covenant names. Take notice therefore of this important distinction, that their names are truly covenant names; but that they themselves are real, distinct, and self-existent Persons, who bear those covenant names. The names which the three Persons have assumed, do not make them to be Persons: for as such, they were distinct agents from everlasting to everlasting; and because they were Persons, they have revealed themselves by those sacred names they are distinguished by. I assert therefore, that both the names, and Persons must be connected together; not to identify their nature or mode of existence, but to evince their distinct operations, as distinct agents in One mysterious essence of God. So far from supposing that the self-existent God, is only a Trinity of names, I believe, and maintain, with the sweetest confidence imaginable, that the Person of the Father, was always a Father from all eternity; and that the Person of Christ, was always the Son of the Father, in truth and love from everlasting; and that the Person of the Holy Ghost, was always from eternity that Holy inspirer, who undertook to reveal the deep things of God unto the elect.

That Christ is the Son of God from eternity, is evident, from what as already been said in the 2d Chap. i Art. where I have proved, that God is self-existent, immutable, and was, what he is, and shall ever be the same, from everlasting to everlasting: but he has revealed himself to be a Trinity of Persons, which exist in one essence or nature of God; therefore, Christ, who is one of those Persons, is thereby proved to be the Son of God from eternity. Consider, that my proof is solidly founded upon the word of God; who declares, saying, Mal iii. 6. "I am the Lord, I change not." Seeing that he is the same, and that with him there is no variableness, nor shadow of turning, my argument takes this invincible form: God is immutably the same from eternity; but three Persons are that immutable eternal God, therefore, Christ, who is One of those Persons, is evidently the immutable Son of God from eternity. Immutability being a fixed state, it is evident, that three Persons of equal eternity, power, and glory, always existed in God, who cannot change: for if he became three Persons in time only, and was not so from eternity, then he is not immutable; and has, contrary to his own word, changed his manner of existence, from being one Person to three: but Jehovah is not One Person, but One self-existent essence of immutable Godhead, and yet three Persons. These three Persons must of necessity be immutable, eternal, and self-existent: for they themselves are that very God, who is immutably the same from all eternity.

*Take heed, not to conceive carnally, concerning the eternal generation of the Son of God.*

Behold, there is nothing new to the Father of eternity: the past, present, and the future, are all alike to him, who is omniscient and infinite in all his attributes. He always loved the Son of his bosom, who was daily his delight. The Son was always with him, by him, and in him; Prov. viii. 23—31, “Rejoicing always before him.” The Holy Spirit was ever the Spirit of joy and love: for he is in God, and of God, being One with Jehovah, and is God himself, who is love. The eternal Father always loved his elect in the eternal Son; Eph. i. 4. “According as he hath chosen (them) in him before the foundation of the world;” and “Promised them eternal life in this Beloved before the world began,—According to the eternal purpose which he purposed in Christ Jesus our Lord.” But how could an absolute God, a consuming fire, a just and Holy God, who from all eternity saw his elect in the ruins of the fall, departed from him by wicked works, and utter enemies to him, I say, how could he foreknow, predestinate, love, and have such purposes of grace towards them? I answer, that in Christ Jesus he purposed these things from all eternity, Eph. i. 6. “To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.” Take notice, therefore, that although these things are exceeding hard to be understood and uttered, yet this is the ground where we must stand upon, in order, in some measure, to comprehend the

eternal generation of the Son of God. No otherwise, nor on any other ground, could a most Holy God accept and love his people with an everlasting immutable love, but in his Only Begotten Son. Great care now must be taken, lest we should think, that the Son of God, because he is said to be Begotten, is produced of the essence of the Father: for this is the *Arian heresy*; who conceive carnally of this most mysterious begetting; but we must consider this difficult point in the most sublime and spiritual manner imaginable, by God's gracious help.

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**PROOF 2.**—*Shewing how Christ is the Only Begotten of the Father by spiritual and eternal Generation; which mystery must be spiritually understood.*

I HAVE already sufficiently proved, that Christ is co-equal and co-eternal with the Father, being consubstantial, and essential to the very manner of Jehovah's existence. The Son of God, therefore, could never be produced of the substance of the Father, because he was always with the Father from everlasting, being with him the First, (self-existent principle) and the Last (who would uphold all others in existence); if then he is the First, and the Last, how could he be Begotten, seeing that he himself is the self-existent God? The immutability also of the nature, essence, and fixed state of the Godhead, will not allow of such a begetting; because such a change cannot possibly take place in him who is unchangeable. I conclude, therefore, that Christ as God only, can

never be termed Begotten; because we have proved him already to be the First unbegotten principle, who gave existence to all. How then is he Begotten? Some say, that he was Begotten for ought we know many ages before the world began. This I utterly deny: for it is a horrible blasphemy; invented by the devil; who, begets this lie in the hearts of his blind children, in order to rob Christ of his eternal Sonship. You will say, how then is he the Only Begotten? I answer, that as God and Man, he is the Only Begotten; and has, as such, the pre-eminence over all others. You will say to me, how can this be, seeing that Christ was not incarnate? Though man was not yet formed, nor Christ manifest in the flesh, yet the Eternal Father, who seeth, "And calleth those things which be not as though they were," viewed his Son, as God and Man, as touching his divine Person from all eternity. None will deny, but that the human nature of Christ was begotten, formed, or made by the Holy Ghost, and by the Father, one God; but the Father in his eternal purpose, begat him from everlasting; and as such he is essentially the eternal Son of God, and the Only Begotten of the Father, full of grace and truth from eternity. Thus the Son of God was always, and ever Begotten. Some may say, how can Christ be the Only Begotten, seeing that all the children of God were according to his eternal purpose also begotten in his infinite mind from everlasting? Wherein then has Christ the pre-eminence of being the Only Begotten? Christ has

no advantage or pre-eminence over angels and men, as man only; but all dignity, glory, power, and pre-eminence flows to the manhood from his higher nature, in which he is the true God and eternal Life. Angels and men, though they had an existence as sons of God in the eternal purpose of their maker, yet they had not personal existence from eternity, but were created in time. The Son of God is not so, but he was and is a reality; actually existing from eternity, as a real self-existent Person, as I have already proved indisputably. God himself has declared, that he is the Only Reality; saying, "There is none beside me." But Christ himself as God claims this; saying, Isai. xlv. 22. "Look unto me, and be ye saved all the ends of the earth; for I am God, and there is none else." None, therefore, of the sons that God begat in time, can claim personal existence in reality from everlasting; consequently, the Son of God alone, is truly by right of self-existence in his higher nature the Only and eternally Begotten of the Father; whom he viewed eternally man as well as God. Christ's manhood was so completely viewed by the Father as united to the Godhead from eternity, that it served as the pattern in heaven, after which Adam was made; Rom. v. 14. "Who is the figure of Him that was to come." Adam and all the elect were foreknown in Christ; as Paul saith, Rom. viii. 29. "Whom he foreknew he also did pre-destinate to be conformed to the image of his Son:" But Adam, who is the figure of Christ, is



also declared to be created in the image of God ; it is evident, therefore, that the Son of God in whose image he was made, is that God, whom the Father considered also as man from everlasting.

I hope that by this time, every honest simple christian, who is taught of God, can, in answer to his prayers and desires, see evidently the eternal generation of the Only Begotten Son of God ; and also perceive the awful errors of those proud self-conceited men, who, for want of the illumination of God's Spirit, get blinder and blinder, by denying the things I have so clearly proved. As I have advanced nothing of my own, but only those things which all good men read and acknowledge, I am therefore fully persuaded, that all those who are influenced to believe and rejoice with me in this great mystery, are of God ; but those miserable men, who continue in their opposition, and gainsay this great verity, are not of God. The cautious, scrupulous christian, may see, that I have used no deception, nor built arguments upon a rotten foundation : for I have laid for a solid foundation, the self-existent immutable nature of God ; and have clearly proved that Father, Son, and Holy Ghost, is that One immutable eternal God ; so that Christ is thereby proved to be the Son of God from everlasting. I have also clearly shewed, that Christ, as touching his divinity, is neither generated, made, produced, nor begotten of the Father ; but is co-essentially One eternal self-existent uncreated principle with him, being without

beginning of days or end of life. From all that has been said, it is evident, that God foreknew the human nature of Christ, begat it from everlasting in his eternal mind, and viewed it as united to his divine nature, forming the glorious Person of the Only Begotten Son of God ; whose human nature, in consequence of this foreseen determined union, he chose, and set up from everlasting, and the elect in him. The Son of God being a reality, that is, a real, divine, living, and self-existing Person from eternity, when neither angels nor men had any real existence, gives him in this foreseen union of the two natures, that glorious pre-eminence of being the Only Begotten Son of God. The Person of the Father, saw him from eternity as God and man, his fellow, and self-existent equal in one undivided essence of immutable Godhead ; and as such found him all-sufficient, and worthy to enter into covenant with from everlasting ; which eternal covenant is not a nonentity, as foolish, and blind heretics pretend, but a reality : for it was made with the eternal Son of God, whose goings forth have been from the days of eternity, to fulfil the conditions thereof. Mic. v. 2. The grand blessing contained in the everlasting covenant, is eternal life ; Tit. i. 2. “ Which God, that cannot lie, promised before the world began.” The Father is here represented in the act of promising life, not to a nonentity, but to him whom he viewed as God and man, a real living person, actually contracting with him before the world began ; that is, from eternity : 2 Cor. i. 20.

“For all the promises of God in him are yea, and in him amen;” as it is written, Psal. xxi. 4. “He asked life of thee, and thou gavest it him, even length of days for ever and ever.” The Father promised him, saying, Isai. xxvi. 19. “Thy dead men shall live.” According to this eternal counsel, the Son of God came in due time, and revealed this eternal purpose to us; saying, John, xii. 49. “I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak. And I know that his commandment is life everlasting.”

Finally, nothing will clear this mysterious point more satisfactorily than Christ’s own testimony, who declares, that as the Only Begotten Son, and as a real living divine Person, he had a glory as God and man from eternity; saying, John, xvii. 4, 5. “I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” As if he had said, “Father, from everlasting I engaged to undertake for ruined men, to become their Almighty Mediator, Intercessor, Surety, Priest, Prophet, and King; and thou didst view me in my Person as God and man, in all these covenant characters. Thou didst verily enter into covenant with me, as thy co-equal eternal Son, and considering me a most mysterious Person possessing two natures; thou didst from the ages of eternity accept my all-prevailing mediation, and didst promise to be

the Father of my humanity. Father, thou only knowest me, even as I also know thee: for being One in essence, mind, and purpose, I knew that my mediation was according to thine own purpose and grace in me: for all that I purpose and do, is thine own purpose and act, being well-pleasing to thee. Thou didst from eternity view me with great delight, as man, dignified by mysterious union with my Godhead; and saidst, Isai. xlix. 3. ‘Thou art my servant, O Israel; in whom I will be glorified.’ Father, thou knowest that I am a self-existent Person with thee from everlasting, and that I really existed in thy sight, as God and future man; as such, thou gavest me glory: John, xvii. 24. ‘For thou lovest me before the foundation of the world.’ And now Father, I am really man as well as God, and in that nature which I have assumed, I have glorified thee upon the earth; I have finished the work which thou gavest me to do. I have magnified thy law, and given it a perfect obedience; and now, I am coming to thee through death, as thy first-born from the dead, that I might have the pre-eminence, of being the First Begotten in this mysterious way, as well as from everlasting. Therefore, as thou didst glorify me from everlasting, and I dwelled in thy bosom, as God and man, thy Only Begotten Son, glorify me now (as man dignified by ineffable union, and infinite merits of my Godhead,) with thy own self with the glory which I had co-equally with thee as such before the world was.”

The testimony we have obtained from the word

of God, will enable us now to draw up such arguments, and inferences, which neither men nor devils shall be able to gainsay nor resist.

*Argument. 1.* Christ as God and man, is the Person of the Only Begotten; who as such, petitioned to be glorified with the same glory which he had before the world was. I conclude therefore, that he who had a glory from eternity, is the same who claimed it when upon earth; But Christ who claims this glory is as God and man the only Begotten, therefore the Father viewed him as God and man before the world was; and as such, he had a glory with him from eternity, as the Only Begotten full of grace and truth.

*Argument. 2.* God who cannot change, is the self-existent immutable living principle from eternity; but three divine Persons are this immutable eternal God, therefore Christ, who is one of those immutable Persons, was considered as God and man by the Father from everlasting; and as such, he is the Person of the Only Begotten Son of God.

*Argument. 3.* Christ is not a Person as God only, nor as man abstractedly considered; but as God and man, he is that wonderful mysterious Person from eternity, in whom, God chose the elect, had purposes of grace towards them, and blessed them with all spiritual blessings in him before the foundation of the world. God entered not into covenant with a nature only, but with a Person; even with Christ, who is God and man the only Begotten: "For God so loved the world, that he

gave his Only Begotten Son :” but he loved his people with an everlasting love, which could not have flowed towards them but through the beloved, in whom he accepted them from eternity. Now it is certain, that God could not give the higher nature of his Son in sacrifice for the life of the world, for that cannot die, but he gave the humanity of him, who in his Person is God and man, Eph. 3. 11. “According to his eternal purpose which he purposed in Christ Jesus our Lord.” I conclude therefore, that as Christ has already been proved to be a real, living, self-existent Person, that the Father considered him in all his office characters, as the Person of God and man from eternity : “For the counsel of peace was betwixt them both,” and God was reconciled to love his elect from everlasting, by the future death of his Son, who in time was taken and crucified by wicked hands, and thus fulfilled the designs of the eternal purpose, covenant, and agreement entered into from the days of eternity, between Father, Son, and Holy Ghost. For Christ the Only Begotten, was really delivered into the hands of wicked men to be slain ; but it was in consequence, of Acts. ii. 23. “The determinate counsel and foreknowledge of God.” God therefore viewed Christ, as God and man from eternity, and in time ; and as man united and dignified with his eternal Godhead, he is the eternal Son of God, and the Only Begotten. The argument is both scriptural and clear, and may be drawn up thus : the elect world cannot be reconciled to God, but

by the death of his Son ; but he was reconciled to his church from eternity ; for he immutably loved his elect in his Son with an everlasting love ; but as this reconciliation and eternal love can only flow to them through the death of his Son, whose humanity only could suffer death, it is evident therefore, that the Father considered him as God and man from everlasting: as such, he is the Person of the Only Begotten son of God ; whom he always gave, and delivered up by determinate counsel, foreknowledge, purpose, and decree from eternity, that he might be manifested to be the immutable God of Love.

Thus I have laboured, by the grace of God to set before his people, the truth concerning the eternal Sonship of Christ, as the Only Begotten of the Father full of Grace and truth. If any that fear God, find that they cannot fully comprehend these things, notwithstanding I have endeavoured to be as explicit and as clear as I possibly could, then let such, instead of fainting at the appearance of difficulties, call upon God for more wisdom, and labour in the Spirit as I have done, and they also shall reap in due time, if they faint not. Happy are those souls, that receive the truth I have been enabled to vindicate in the love of it: for it is eternal life to know experimentally, that Jesus Christ is the eternal Son of God. He that from an application of the infinite merits of Christ to his heart, has found him to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead, and confesses

him to be the Only Begotten eternal Son, the great I AM, the Holy Ghost declares of such an one, that 1 John, iv. 15. "God dwelleth in him, and he in God." But if any deny his eternal Sonship as God and man, or bring any other form of doctrine, bid him not God speed, nor receive him into your house : for Satan dwelleth in him, and he in him.

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**PROOF 2.**—*Shewing clearly from Scripture, that the long invented notion of the pre-existence of the human Soul of Christ, is a capital error; of which the devil is the author, in order, to lead men to Arianism, destruction, and everlasting perdition.*

Christ in his Person, office characters, and especially as the Only Begotten eternal Son of God, is a profound and exceeding deep mystery; as such, I have endeavoured in the fear of God to treat this important subject. When clouds and darkness have overwhelmed my judgment, I have been enabled to cry to the Lord for wisdom and understanding, who according to his promise, has sent his word, and has by his spirit enlightened my darkness. I believe from my heart, that being enabled through grace to go this safe way to work, he has kept me from mixing my own wisdom with this great argument. Had the famed Origen, among the ancients, and many more among our modern supposed wise men, counted their attainments in human erudition as dung and dross with the humble Apostle Paul, and been contented like him with the teaching of God, they would not



have followed that vain and pestilent deceit, called Philosophy. Not the teaching of God in his word, but their own corrupt reason and wisdom, have led these men to pervert the truth of Christ's mysterious Sonship, by inventing the unscriptural notion of a human Soul being united with the *Logos*, or Word, before the foundation of the world. Some have been so deprived of their senses, that they have not been ashamed to advance this monstrous absurdity; that Christ's human soul pre-existed from everlasting. However, this single question will overturn this foolish notion: (How can that which is created and made be self-existent from everlasting? for none but Jehovah is self-existent; but a created Soul is not the everlasting God.) I am persuaded that this pernicious doctrine, is so much the more dangerous to the souls of men, because it seems in itself at first sight to be harmless, and consistent with many scriptures to all appearance; but in reality it is the very depth of Satanic craft, deceit, and the fittest shoe-inghorn of the gates of hell, to lead men to deny the Lord that bought them, and bring upon themselves the greater damnation. None shall escape these wiles of Satan, and the snares of that whore, which is Prov. xxiii. 31,—32. "A deep ditch," but those that please God; who are the called according to his purpose, and who have ears to hear what the Spirit saith to the churches in these important words: "Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright.

At last it biteth like a serpent, and stingeth like an adder."

Let us ask the important question, wherefore the notion of the pre-existence of Christ's human Soul, has been invented, and what end it answers, or what advantage and benefit they reap, and what they really aim at who hold it, and who is the gainer by it? Satan himself is the reaper, and gains much every way: for as he was cast out of heaven, by not abiding in the truth, and by denying, opposing, and rebelling against the self-existent power and Godhead of the eternal and Only Begotten Son of God, so he travails now with the same lie, and begets it in the hearts of the children of men; knowing it to be the most effectual way to bring them under the same condemnation, and with him to be reserved in the same everlasting chains under darkness unto the judgment of the great day.

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1. *Why men hold the pre-existence of the human soul of Christ.*

It is in general held by such, who being lifted up with pride trust in their own wisdom and reason; who have been ever learning for many years, and yet have never been able to come to the real experimental knowledge of the truth. Such men being not taught of God, destitute of the spirit of Grace and supplication, and being not able to comprehend the mysterious Sonship of Christ from eternity, these, knowing nothing

but what they know naturally, become fit tools of the Devil; who begets in their hearts, the same inveterate enmity against the eternal Personality of the Son of God he himself labours under; with this difference, that he completely deceives them, by teaching them to deny, what he woe-fully knows to be the truth. When men who are destitute of godly fear, and of that faith which works by love, receive not the love of the truth, but hold it in unrighteousness, God in just judgment sends them strong delusions, that they should believe a lie; and verily many are now held fast here, who shall never return. The **Mystery of the Trinity**, and the eternal Sonship of the Only Begotten, is too high for flesh and blood, and the prying reason of men; it is really painful to the utmost stretch of human investigation, and reason though wound up to the utmost pitch of extension, suddenly droops, and cannot attain unto it. Men may go a great way in the outward knowledge of the letter of Scripture, so as to have all knowledge, and understand all mysteries, and yet for want of the faith of God's elect, not hold the mystery I am treating of in the fear of God, and a pure conscience. Reason when alone, is too weak and blind to understand the things of God; but when the Holy Ghost takes possession of the heart, he then influences the understanding to reason according to the analogy of faith and the mind and will of God. Sanctified reason, being guided by the Spirit of faith, will argue soundly from the word of God:

saying, "God is immutable and eternally self-existent; but he is three persons, which consequently must prove these Persons to be immutable and self-existent. Christ, therefore, cannot be Begotten as God; because self-existence and immutability cannot be generated, produced, nor Begotten; it being a fixed state. But as Christ is man as well as God in his Person, therefore as man, he is the eternal Only Begotten Son of God; whose infinite self-existent divinity being viewed by the Father, as united to his purposed humanity, made him in this mysterious way, to be in his Person the eternal Son of God." Carnal reason on the other hand, is not satisfied with this mysterious doctrine, and will say, "I cannot understand, nor receive this definition; I must have something to look at, to stay my mind; and as I cannot deny but that the scriptures hold forth a Trinity, I am determined to understand it in my own way: for I cannot believe that Christ is a Person without his human soul being really united to him; but I can easily understand that the word, and this created Soul, is that Person with which the Father entered into covenant before the world began: here I have something to look at." Thus instead of believing in a mysterious, self-existent Christ, they set up this Idol, which they view, and call the Only Begotten Son. It is truly lamentable, that even in early ages of the church, the doctrine of Christ's eternal Sonship was not clearly defined. Many on the other hand are full of confusion; and seem to hold forth;

as if Christ as God, was Begotten of the substance of the Father; and lose sight of his humanity, which only can make him to be Begotten. Even the fathers of the Council of *Nice*, are not clear upon this point, in their famous Creed, in which no mention is made of the union of the two natures of Christ; which indispensibly make him to be both a Person, and the Only Begotten. This, they did not point out, as a matter of such infinite importance requires; as we may read, “We believe in God,—And in our Lord Jesus Christ, the Son of God, the Only Begotten of the Father, that is, of the Substance of the Father; God of God.”—I say, that this expression of Christ being Begotten—of the substance of the Father, is rather ambiguous, and seems too much to convey the idea, as if Christ’s Godhead was Begotten of the Father; which is a notion that many entertain, not considering that GODHEAD cannot be BEGOTTEN, produced, nor made. In the Creed above mentioned, an attempt was made to express the mysterious begetting of the Son by these words: “Begotten not made, being con-substantial, or of one substance with the Father.” Christ being said here, to be con-substantial, or of one substance with the Father, is most excellently expressed: for he certainly is so, being one essence of God with the Father; but the distinction between “Begotten and not made,” is by no means clear, nor conclusive: for he must be a very nice reasoner indeed, who can make such a distinction, seeing that the word Begotten, does

really signify generated, and produced ; now what is produced, is certainly made, created, and formed ; and I believe, that when God tells us in his word that Christ is Begotten, that he certainly means to convey that he is produced, generated, or made after a mysterious manner ; as we read of his being “ Made of a woman.” Again, “ Being made so much better than the angels.” I conclude therefore, that the Fathers of the council of Nice, notwithstanding they have given wonderful offence to the *Arians*, by so excellently contending for the real divinity of the Only Begotten, and have made the word con-substantial, a barrier of separation between themselves, and those heretics, yet they have not done it effectually, by not shewing in their Creed, the mystery of Christ’s two natures in One Person : for as such, he is the Only Begotten. The introduction of the pre-existence of the human Soul of Christ, might have been more effectually exploded, if the Creed had been framed thus :—

“ We believe in one God, and in the Person of the Father almighty,—And in One Lord Jesus Christ, the self-existent Son of God ; who, in his Person being both God and man, is as such, Begotten of the Father as man, from everlasting in his eternal purpose ; but as God, he is in his Person consubstantial, that is, of one substance, or essence with the Father. As man he was framed, set up, created, made, produced, and Begotten, from eternity, by the Father in his purpose ; who, also as God in the same mysterious Person, was, is, and

ever shall be Jehovah, the self-existent God ; being essentially One essence, substance, or nature of God with the self-existent Father , and by virtue of this union of the two natures in One Person, he is the Only Begotten of the Father from everlasting, having the pre-eminence over men and angels ; who, though begotten also in the eternal purpose of God, had no real existence as yet ; but Christ who was begotten as man, in the eternal purpose of the Father, was also in his Person really self-existent, being essentially One ever living substance of divine nature with the Father ; and from everlasting to everlasting One self-existent God with him. This is the mysterious Person of the Only Begotten Son of God, full of grace and truth from eternity ; whom we worship and adore as the Great I am, the eternal Jehovah with the Father, and the Holy Ghost, One God." I have not a doubt but many, who are under the influence of the God of this world, will cavil at this creed ; but I am sure that none can overthrow it : for if they say, that the Godhead is begotten, they know not what they say, and are fully as absurd as those, that maintain that the human Soul of Christ pre-existed from everlasting. But my principal business is with those, who would appear rational by setting up the human soul of Christ before the world began, and so frame to themselves a Trinity, that they can both see and understand ; which after all they cannot possibly prove from scripture.

2. *Shewing to what end Satan and his ministers, have brought in the pre-existence of the human soul of Christ, and the fearful consequences of this hellish doctrine.*

Satan's wiles are too deep for the wisest and most learned men upon earth; and in all ages, he has been an overmatch for all those who were not divinely taught, equipped, and armed by the Spirit, to resist him stedfast in the faith. Men are not aware of the awful and dreadful tendency of seemingly harmless principles, which at the first, they entertain as a matter of speculation, and like Eve, they look at the forbidden tree, till they conceive lust, and eat to their condemnation. But happy is the simple fearing christian, who mistrusting his own power, light and understanding, brings all things before his God; "Who layeth up sound wisdom for the righteous," and promises, "That he shall never be ashamed, nor confounded world without end." But when men ask not counsel and wisdom of God in all things, no wonder that Satan should get the advantage over them, so that the greatest favourites of heaven, have procured to themselves the severest rods and fatherly chastisements. Very few are awakened enough to suspect how exceeding alert and industrious the Devil is, in sowing false conceptions of divine things, especially, wrong notions concerning the Mysterious Personality of the Son of God: for he knows that if his bait is taken, the consequences are dreadful. I will now by the help of God, take away the mask from those men that hold



the doctrine I am exploding. Some after the the manner of Origen pretend that Christ's human soul was created before the world began, and that it was united to the Word, forming the Person of the Son of God; but they all believe him to be inferior to the Father, and stumble at or deny his eternal sonship; and call the everlasting covenant a nonentity. Now what will be the consequence of such a denial? Christ himself tells us: John viii. 24. "For if ye believe not that I AM, ye shall die in your sins."

The enmity of those men who stumble at the self-existence of Christ is such, that they will tell a thousand lies, cheat, and deceive the simple, and make him any thing but self-existent. I will give an instance of it, by exhibiting the Creed that was drawn up by the bishops of the *Arian* Council of *Sirmium*, in *Pannonia*, in A. D. 349. "We believe in One God the Father almighty,—And in Jesus Christ, his only begotten Son, our Lord, begotten of his Father before all worlds, God of God, Light of Light, by whom all things were made both in heaven and in earth, visible and invisible, who is the word and wisdom, the true Light and life,"—Moreover they added many Anathema's against those that affirmed the Son to be of things not existing, or of any other substance and not of God, or that there was any time or age when he was not, or that he was of Mary only, according to God's foreknowledge, and not born of the Father, and with God before all worlds, and that all things were made by him: or that say

the divine essence is dilated or contracted, or that the Son makes it so, or is the Dilatation of the divine essence; or that being born of Mary he was a mere Man, or that being God and Man, he is the unbegotten; or that the word being made flesh, shall suppose, that the word was changed into flesh, or suffered any change by that assumption, or that by his crucifixion, his divinity was obnoxious to any corruption, passion, or alteration, or that it sustained any diminution or separation; or that the Father, Son, and Holy Ghost, are but One Person, or that there are three Gods.”—

O the craft of the Devil and his instruments! how plausible and seemingly sound in their Creed! But the whole of it is a mere deception, and a crafty snare to beguile the simple: for they run the utmost length in setting forth the divinity of Christ, and make him like the Father in all things, using a multitude of deceitful words, to cover their villany: for after all their fine spun Creeds, and heap of words, they cannot take the short straight course, and honestly say, that Christ is self-existent, or consubstantial with the Father, from eternity. This is the test, for if any man doth not acknowledge that Christ is an eternal self-existent Person, the Devil is in him: damnation is his portion; because he believes not in the immutable eternal I AM. Take particular notice! that however fair any man may speak concerning the divinity of Christ, yet if he doth not plainly confess, that he is in his Person self-existent,

and the eternal God, believe him not, nor bid him God speed: for there are seven abominations in his heart.

I shall now exhibit another creed composed by the same men, who made the above. "We believe in one only true God, the Father Almighty, maker and creator of all things, and in the only Begotten Son of God, Begotten of God, impassibly before all ages, and before all beginning, before all time that can be imagined, and before any comprehensible conception; by whom the worlds were framed, and all things made; the only Begotten, Begotten alone, of the Father alone, God of God, like to the Father that begat him, according to the Scriptures; whose generation none knows, but the Father only that begat him." Take notice again, that they allow Christ to be the Only Begotten, before all time that can be imagined, using many words of like import, but after all, confess him not to be such from everlasting, nor that he is self-existent in his Person. In the Creeds that I have quoted, and many more which were drawn up in those days, this particular error is to be noticed: that the Son is set forth as being Begotten as God, and his manhood is not so much as hinted at; consequently, they knew not what they said, nor whereof they affirmed: for they talk of him as of a Person, and yet make mention of a Begotten Godhead only, in which nature, he can neither be Begotten, nor be a Person. The Church of England has not been guilty of such a manifest error; but hath

most excellently defined the Person of Christ, in the unity of his tyo natures ; declaring, that he is, “ One ; not by conversion of Godhead into flesh : but by taking the manhood into God ; One altogether ; not by conversion of substance : but by unity of Person. For as the reasonable soul and flesh is One man : so God and man is One Christ.” If therefore God and Man is One Person, One Christ now, he is such also from eternity ; being Begotten of the Father as man from everlasting in his purpose, who, in his Person was also the self-existent God. All that deny this, who maintain him to be Begotten as God only, or unite to him a human soul before the world began, that they may see him to be a Person, all such err exceedingly ; knowing nothing but what they know naturally, and except God gives them repentance to the acknowledging of the truth, they undoubtedly shall die in their sins ; because they believe not in the Only Begotten Son of God : who declares himself, that he is the self-existent I AM from eternity ; being One Jehovah with the Father. Let us now proceed by the help of God and his word, to shew the fallacy of the doctrine of the pre-existence of the human soul of Christ.

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3. *Shewing that the notion of the pre-existence of Christ's human Soul is a lie, which has no foundation in the word of God.*

Men in all ages have erred, and stumbled at the truth for want of faith ; they have set up their

corrupt notions, and have not believed the word of God, which is the only ground of our confidence. All notions, doctrines, and ideas, which cannot be established by the testimony of the scriptures, are to be rejected as most dangerous lies; and none are to be heard, who speak not according to the words of divine revelation: for 1 Pet. iv. 11. "If any man speak, let him speak as ~~the~~ the oracles of God." However wise and learned men may appear, yet if they wrest, or reject the word of the Lord, Jer. viii. 8. "What wisdom is there in them?" The prophet tells us, that such grope in the dark: saying, Isai. viii. 20. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." I say therefore, that none could influence men to set up the pre-existence I am exploding, but the powers of darkness: for it has no manner of foundation in the word of truth; but is an infernal lie against the real and eternal sonship of the Only Begotten Son of God. Let us now come to the weapons of our warfare, earnestly contending for the faith once delivered to the saints, and by scripture proofs, bring such erroneous notions into contempt.

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PROOF 1.—*By which is clearly demonstrated, that nothing created, could have any real existence before what the word calls the Beginning.*

Foolish and unscriptural have been the notions of many wise and learned men, who have uttered lying conjectures, supposing that angels were

created many ages before men, and the visible world. Milton also, notwithstanding his learning and wisdom, has uttered the same error in his *Paradise Lost*; where he represents Satan and his angels as falling from their allegiance to God, sometime before the creation of the world, according to the notion of many of the ancient fathers of the church; whose poor heads like his, were stuffed with heathen erudition and philosophy, by which they have obscured the truth, and laid the foundation of many errors. Let us therefore cease from men whose breath is in their nostrils, and by the grace of God, let us with a grain of heaven born faith, exercised upon the unerring word, overturn all such corrupt notions. Let this be the standard of our faith, according to the word of God; that, *Exod. xx. 11.* “In six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day:” —The first six days are what the scriptures call the Beginning, constantly meaning the beginning of time. Some may object and say, that the word heaven being only in the singular number denotes the firmament: as it is written, *Gen. i. 8.* “And God called the firmament heaven;” and they may infer from this, that the heaven of heavens, might after all, be created long before as the residence of God and the holy angels. This objection God himself has demolished in his word, by bringing in all the heavens in the plural number; declaring, that he made them all in six days, and the inhabitants thereof: for *Gen. i. 1.* “In the Beginning

God created the heaven and the earth :” that is, on the first day, he began his work, by creating the heaven and the earth, and formed the light, and proceeded every day to make additions to his work, till the whole was accomplished in six days. The scriptures being silent with respect to any other works, or creatures made, but those which God created within the limited time of six days, we have the strongest reason to believe that the heavenly host, as well as heaven their residence, were created on the first day ; as it is written, Gen. ii. 1. 2. “ Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made ; and he rested on the seventh day from all his work which he had made.” From the scriptures before us we may draw up the following strong arguments.

*Argument 1.* We believe not that the angels were created before the six days of God’s working, because the scriptures being silent, they move us not to conjecture, or give credence to things not revealed ; but they constrain us to believe and confess, that nothing was created, or made before the Beginning : for if “ Thus God finished the heavens and the earth, and all the host of them,” (that is, in six days,) the heavenly host or angels, must of necessity have also been made, or created in the same specified time, and not before ; because there is no account of his working, or creating any thing before the Beginning.

*Argument 2.* Gen. ii. 3. “ And God blessed the

seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Now it is most certain, that the angels are the work of his hands, and were created and made, and are included among the **ALL** of his works which he created and made from the Beginning. I conclude, therefore, that neither angels, nor any other created substance, had any real existence before the six days of God's working, consequently, both the pre-existence of the angels, and of the human soul of Christ, is a lie.

*Argument 3.* If God had created the angels sometime or some ages before the world, he would have told us so; but God, who cannot lie, nor deceive any, tells us but of one Beginning of the creation; saying, Gen. i. 1. "In the beginning God created the heaven and the earth.—And the evening and the morning were the first day." Foolish men, however, only expose their infidelity, and want even of common sense, by inconsiderately maintaining two Beginnings of God's works; One before the world began, and another at the first day. What shall we say then? Let God be true, who speaks but of one Beginning, and let every man be a liar, who presumes to point out two Beginnings, contrary to God's express word. Doth not the Spirit of God in the inspired Apostle tell us, that, Heb. iv. 3. "The works were finished from the foundation of the world?" But he says nothing of any human soul, or angels, or any such works, being finished before, but only from the foundation of the world; and we also conclude with him, that there was no



such pre-existence; but that the whole of this scheme is a most dangerous lie, of which the devil is the author; in order, if possible, to deceive the simple, by disfiguring the mysterious sonship of Christ, the Only, and Eternally Begotten of the Father. Seeing, therefore, that God in the beginning created heaven and the earth, and that the evening and the morning were the first day in which he created them, we most undoubtedly believe that the third heaven and the heavenly host, or angels, were created on the first day; for they were present, and shouted for joy, when God laid the corner stone of the earth. Job, xxxviii. 6, 7.

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*Sundry obscure passages of Scripture cleared up; by which, the pre-existence of Christ's human soul is evidently exploded, and those who made use of those Scriptures to prove it are confounded.*

1. *There are two Beginnings, the one natural, the other spiritual.*

“THROUGH faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear.” This is the first beginning, when God created heaven and the earth, who by his wonderful power brought forth all things, which naturally exist, out of a void state of confusion, Gen. i. 2. darkness, and comparative death. In six days he made them, and on the seventh he rested from all his work (of natural

creation) which he had made. This rest, and the creation before it, are types and shadows of the spiritual creation that God is represented to be engaged in now, and the spiritual rest that is to follow; as it is written, Psal. xcv. 11. "Unto whom I swear in my wrath that they should not enter into my rest." God speaks here of another rest besides the first; in consequence of which Paul saith, Heb. iv. 9. "There remaineth therefore a rest for the people of God." It follows, that the first creation and rest were the figures of the second: for man being created in honour and glory, abode not, but perished; being reduced by sin into a state of darkness, death, and was like the earth at the first, "Without form and void; and darkness covered the face of the deep." But as Paul saith, 2 Cor. iv. 6. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Christ therefore is called, Rev. iii. 14. "The Beginning of the creation of God." Col. i. 18. "And he is the head of the body, the church: who is the Beginning, the first born from the dead." He is also called, Col. i. 15. "The first born of every creature." Not as some foolishly imagine, who pervert the obvious sense of the scriptures, and maintain that his soul was created first; but he is the Beginning of the creation of God, because he is the first born from the dead.

The whole body of the elect, was through the fall like the earth, without form and void, being

in a state of death and darkness; but Christ the second Adam and spiritual head of this body, in whom all the elect were existing, even as the branches exist in the vine, came forth in their behalf, representing them all, and took upon himself their uncomeliness and void state; he veiled his glory, and took our misery, being made sin for us, that through death he might destroy the power of sin and the devil. He gave the law a perfect obedience, and ratified the eternal peace between God and his elect by the blood of his cross; he died the just for the unjust, that so he might bring us unto God. Thus Christ, made in himself of twain (Jews and Gentiles) One new man; that as all men are considered as One natural body in Adam their federal head, even so, the elect are also viewed as one man or body mystical in Christ. Now God the Father considered Christ and all the elect in him as one common lump of fallen clay, like the earth, which was without form and void: for being made sin for us, he was numbered among the transgressors; and being found under all our sins by imputation, God took infinite vengeance, by delivering him up to death in his flesh, who in his Person was also the infinite God. Thus died the Lord from heaven and his elect in him, and lay for three days without form and void; but the same Spirit which moved upon the face of the waters, quickened his humanity, and the Father raised his Son from the dead; begetting him from death to life, now to die no more. Thus Christ is not the beginning of

the creation of God, by pre-existing in his human soul, but by being begotten from the dead. He is the first fruits of them that slept: 1 Cor. xv. 21—23. “ For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ’s at his coming.” This is the new and living way of God’s spiritual creation in Christ, in whom the elect are created anew through spiritual death, being also quickened with him by the Spirit, and are “ Risen with him through the faith of the operation of God, who raised him from the dead.” I think, that by this time every enlightened christian may clearly see this spiritual Beginning, which is a deep mystery to all, but to those who have experienced a state of death and condemnation; who also have passed from death unto life by faith in Christ, and walk now in newness of life, being manifestly those issues from death, which belong to God the Lord. Psal. lxxviii. 20.

2. *Christ is Begotten in a threefold sense.*

As many have attempted to pervert the scriptures, by supposing that Christ was the first born of every creature, because they think his soul was created before all others, I shall therefore endeavour, to clear up those portions of God’s word, which many seem to stumble at. In the first place, I have no need to shew that Christ is begotten of the Father from everlasting, having already proved this point beyond controversy.

Secondly, Christ was also Begotten of the substance of the virgin Mary, by the power of the Father through the Spirit: which Begetting, was in consequence of his being Begotten in the purpose of God from everlasting, and is as mysterious, being altogether a new thing in the earth; and shews forth the supernatural and infinitely glorious power of God, who really did bring a clean thing out of an unclean. For the Father did really and truly beget his Son Jesus Christ, by the power of his Holy Spirit, of the very identical substance of the Virgin Mary. Is it not truly wonderful, that many should make themselves manifest by denying this? And is it not as strange, that so many with the bible in their hands, should be such fools and idiots, as to believe such lying assertions concerning the miraculous begetting of the Son of God? Who would have ever supposed, that men should be under the influence of such very strong delusions, as to assert with the utmost effrontery, that Christ brought his human nature from heaven; and that it passed through the virgin Mary as wine passes through a funnel, and partook not of her nature, no more than the wine partakes of the funnel? To the Law and to the testimony: and let God be true, and every man a liar: for God that cannot lie, has told us in plain words, that Christ is the seed of the woman. Gen. iii. 14. Also the seed of David according to the flesh; Rom. i. 3. to whom he promises in express terms, saying, Psal. cxxxii. 11. "The Lord hath sworn in truth unto David; he will not

turn from it; of the fruit of thy body will I set upon thy throne." This, the angel Gabriel, by the command of God, confirmed to Mary; saying, Luke, ii. 32. "And the Lord God shall give unto him the throne of his father David." God forbid therefore, that we should also be blinded by the God of this world, to overlook things attested so very clearly by the word.

Christ therefore as man, is truly the seed of the woman, the Son of David, being really the son of Adam, who was the Son of God: and according to scripture, could not pre-exist in either body or soul before the foundation of the world; for it is written, Gen. iii. 20. And "Adam called his wife's name Eve; because she was the mother of all living." If therefore Eve, is the mother of all living, she is consequently also the mother of Christ's human nature, which existed in her as the mother of all living; and he could not as man in either body, or soul, be created, or made, or have existed before. This scripture argument alone, is altogether decisive; and overturns completely the whole of the pre-existing scheme; and shews at once the folly, and madness of those that hold it. It is true, that some may cavil and say, that Eve might be the mother of Christ's human body, whose soul notwithstanding, might be created long before the world began. O fools and void of understanding! has not God made all your wisdom foolishness? has he not foreseen all your clamour, and ungodly tumult against him and his truth? He has therefore in his word, provided a hook

for your nose, and a bridle for your lips; and shall turn you back by the way of ignorance, by which you came. Read therefore this sentence: Jam. ii. 26. "For —the body without the spirit is dead."—The Holy Ghost informs us here, that the body alone is not a whole human nature: for without the spirit it is dead. But the same Spirit tells us also, that Eve was the mother of all living; I conclude therefore, that Eve was not the mother of Christ's body only, for that would have been dead without the soul, but of his whole human nature, body and soul. Not that we are to understand, that the souls of men are generated like the body: for God really created them all in Adam from the beginning. It is most evident therefore, that as all the offspring of Adam were created and existed in him, as the branches exist in the stock, that Christ himself being the offspring or son of Adam, existed also in him as man, and not before. Common experience informs us, that no man has any real personal existence before he is born of his mother, though he existed in her as his living root; so Christ's human nature also, lived and existed in Adam as the stock, and in Eve as the mother of all living: it is therefore folly to say that he, as man pre-existed before the world began. None but the devil could have blinded the eyes of men, that they cannot discern that the whole current of scripture, is against the fallacious notion I am exploding: for if the human soul of Christ had really been created many ages before the world, it would by virtue of union with

the word, and intercourse with God, and the glory it enjoyed before the world was, have arrived at the summit of all wisdom, knowledge, and understanding: but we are informed by the word, that Luké, ii. 52. "Jesus increased in wisdom and stature."—Though Christ's human nature was begotten of the substance of Mary by the power of God, yet in all things it behoved him to be made like unto his brethren; if so, then he could not have existed really, either in body or soul, before he was actually born of his mother, or in Adam as his root, and in Eve as the mother of all living.

It will be necessary to caution the godly reader against the errors of those men, who would pervert the truth, by asserting, that because Christ is the son of Adam, his humanity was tainted with original sin, was capable of sinning, and died to expiate his own sin, as well as the sins of his people. I am really grieved to be obliged to bring such abominations to view; but as I foresee, that such men will seek to pervert those things I have asserted in this book, I wish therefore to be before hand with them; by cautioning the people of God against such dangerous lies. How can Christ as man be tainted with sin, when the Spirit of Truth positively asserts him to be, Heb. vii. 26. "Holy, harmless, undefiled, separate from Sinners, and made higher than the heavens?" Is he not declared to be the Lamb of God without blemish and without spot? The Father would never have declared him to be an **HOLY THING**,



and borne witness from heaven that he was his Beloved Son, in whom he was well pleased, if he had seen any blemish in him, or guile had been found in his mouth. That there was not the defilement of sin in Christ, he himself avouches; saying, John, xiv. 3. "For the prince of this world cometh, and hath nothing in me."

But there is also another, and no less weighty reason, why Christ's human nature could not be tainted with sin, though he was a son of Adam; because sin cannot be imputed but to such who are considered as personal agents in Adam. All whether male or female, being born distinct agents, are concluded in unbelief, and are accountable to God for their actions: for none but persons can either do good or evil, and persons as such, must give an account of every idle word they have spoken. But Christ's human nature never had personal existence of itself; he never acted as man only; but is spoken of by the angel in the neuter gender. Luke i. 35. "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God." Christ's human nature being therefore in a perfect state of neutrality or inaction, he could not as such, either commit, or be charged with sin: for Christ is a Person, only, as he is God and man. How wonderful, therefore, is the Son of God in the constitution of his Person! who is the eternal Son of God, by eternal and unspeak-

ably mysterious generation, being the Only Begotten from everlasting as God and man; who, was also begotten in due time of the substance of the woman; being Begotten, not as man only, but that Holy Thing by immediate union with the divine nature, was the eternal Person of the Son of God; and was Begotten as such by the Holy Ghost.

In the next place, Christ is also the first Begotten of the dead; and all those scriptures which set him forth as the beginning of the creation of God, the first born of every creature, have all a reference to his being raised from the dead by the glory of the Father; as the apostle Paul plainly proves, saying, Acts, xiii. 32, 33. "And we declare unto you glad tidings, how that the promise which was made unto the Fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is written in the second Psalm, Thou art my Son, this day have I Begotten thee." We may therefore perceive at once, how exceeding erroneous those men are, who endeavour to apply the passages that refer to this great event, to his being the beginning of the creation of God, by supposing that his soul was created first, and pre-existed before the creation. I conclude again most seriously, that they have no scripture to support this baneful notion; but only manifest their deep ignorance of the power, and word of God, being altogether unable to understand the mysterious Sonship of Christ; and except they repent and believe him to be the eternal

self-existent I AM, they shall utterly perish in their own corruption.

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3. *The pre-existence of Christ's human soul, proved to be a doctrine of devils, by those very scriptures which many have wrested, in order to establish this error.*

PROV. viii. 22, 23. "The Lord possessed me in the Beginning of his way, before his works of old. I was set up from everlasting, from the Beginning, or ever the earth was." These two portions of God's word have made a vast stir in the church in all ages; and many, by wresting these words, have endeavoured to hammer out the lying doctrine of the pre-existence of the human soul of Christ. It has been my lot to be much exercised with this tenet from the very beginning of my profession of religion: for Satan, who is never divided against himself, is always sure to introduce his tares among the wheat; and false brethren shall not be wanting, even in the purest church state, who, by evil example, fraud, lies, and errors, shall endeavour to bring into bondage those that go right on their way. It is now upwards of four and twenty years ago, since this error was brought to my notice, when I was but eight or nine months old in grace; being at that time, altogether unacquainted with the painful path of religious strife and controversy: for being under the special influence of the everlasting love of God, my whole time was taken up in weeping over, and rejoicing in the sincere milk of the word, which comforted

me on every side. Daily was I more and more astonished at the prodigious change that had taken place in me; being led with abundant thanksgivings, praise, and many tears of unutterable gratitude to glorify him, who had so lately been pleased to bring me out of misery and darkness into his marvellous light. My whole soul was entirely swallowed up in Christ my saviour, and having found him, I was lost to every thing else; being like a man, who, when his fortune is made, retires from business: for having found the pearl of great price, I was enabled through all prevailing grace to sell all that my heart was set upon before, and esteem nothing but communion and fellowship with the Father, Son, and Holy Ghost, in all the means of God's appointment. The rock poured me out rivers of oil; and I could say with David, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." But the Lord, who had designed me for a larger field of action, soon permitted the devil to disturb my sweet rest in a variety of ways: for the fervent love I was influenced with towards the people of God, led me to have many religious acquaintances: nay, numbers courted my company, whom I received with open arms, believing them to be very sound christians. I really thought in those days, that every one that acknowledged the doctrines of the gospel, believed election, justification by faith, and that could relate an experience, and utter the scriptures fluently, was undoubtedly a choice soul. I had not yet learned to prove all

things, and to hold fast that which is good ; but instead of bringing my religious friends to the Lord, begging that he would make them manifest in my conscience, I was left for a season, to receive many, according to their outward appearance ; because they were church members, and seemingly approved of by the minister. This was the error of Joshua and of the Princes of Israel, who, without asking counsel of the Lord, made a league with the Gibeonites ; and my ignorance of men and things betrayed me into the same error : for I could not conceive, that men who exposed themselves to contempt, reproaches, and the sneers of the world for the profession they made, should not be God's people, but tares of the devil's sowing ; brought in by him as false brethren, for the very purpose of spying out our liberty, which we have in Christ Jesus, that they might bring us into bondage.

I fell in among a most desperate set of spiritual thieves ; whom I thought to be the excellent of the earth, and accordingly delighted in their company. It happened that one of them, with whom I had often taken sweet counsel, shewed to me this portion of the word, Prov. viii. 23. " I was set up from everlasting," saying, Do you know who it is that is speaking here ? I answered, I suppose it is Christ. But I was amazingly surprized, when he told me that it was his human soul. I said to him in great simplicity, " How can this be, seeing that he was not yet born ?" He told me, that the scriptures declared, that Christ is the Beginning

of the creation of God, being the first born of every creature, and that as such he existed before the foundation of the earth; nay, from everlasting. I objected to this; arguing, that whatever is created or made, must have a beginning, and cannot be from everlasting. However he brow beat me with many scriptures, and fallacious arguments, so that being not able to answer him, nor yet receive the doctrine he advanced, I was brought into great confusion; lest, on the one hand I should believe a lie, and on the other hand reject the many scriptures he brought to confirm his point. I went away deeply wounded, my mind being leavened with the things I had heard; which things made the greater impression upon me, because I had a great opinion of my friend, thinking him to be no less than an angel of light, and far before me in knowledge. To make short of it, I found his words did eat as a canker; finding great palpitations at my heart, so that I could not quiet myself. My concern was so much the more weighty, because I had but little knowledge of the scriptures, having been called but a few months before, and was not capable to disprove the things my companion advanced. But what an unspeakable mercy it is, that there is a faithful unchangeable God, who has promised to lead the blind by a way that they knew not: for my feelings, and the secret whispers of God's Spirit made me greatly to suspect, that the devil had endeavoured to lay a snare for my feet; and I was not a little confirmed in my suspicion, because I

had lost my comfort, and that peace that passeth all understanding. It was therefore suggested to my mind to go to God immediately, and to lay the whole before him in humble prayer, feeling secretly a sweet persuasion, that he would most assuredly give me light, and guide me into all truth. My expectation was not cut off: for while I was confessing my blindness and ignorance, begging of the Lord that he would keep me from being deceived, and make the man, who had brought me into trouble, manifest, I say, while I was thus engaged, wrestling with the Lord even to an agony, I found my heart began to melt, which causing my fervour to increase, all my darkness, bondage, fears, and trouble vanished away like smoke; and the Lord of my life shone upon me like the sun, when breaking out from behind a dark cloud, so very conspicuous was his presence to me. Having found him again whom my soul loved, I wept aloud for joy; feeling unspeakable gratitude and holy astonishment, at the glory, power, and love, with which he was pleased to answer me. It is not in my power to describe the magnitude of the views, and the heavenly instruction I received at that highly favoured time: for I had a clear discovery in God's light of the erroneous tenets proposed to me, and the awful tendency of them, being fully satisfied that the human soul of Christ, never had any real existence before he assumed human nature.

I have thus far digressed from my subject, with this view, that those that fear God, may also

be led to make the Lord their only counsellor and guide; who layeth up sound wisdom for the righteous, and has promised, "that they that seek him early, shall find him;" while those, that are wise in their own conceits are taken in their own craftiness. The instruction I had now received from the Lord, enabled me to contend earnestly with the man, who had sought to turn me away from the truth; but he only laughed at me; and went on from bad to worse, infecting whole houses with his abominations. And I found him and many more, to be lovers of themselves, boasters, proud, blasphemers, incontinent, fierce, despisers of them that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof. I have lived to see every one of those, who continued obstinate in the error I am opposing, come to most awful ends; not one of them prospered, either temporally or spiritually. They turned every one to their crooked ways, and the Lord in just judgment led them forth with the workers of iniquity; being guilty of the most shameful unnatural crimes: evidently shewing, that errors in principles, produce errors in practice. On the other hand, I am a living witness of the love, and great faithfulness of God, and that his mercy is from everlasting to everlasting upon them that fear him; that seek his face and trust in his holy name. O how I have been made to look back upon the carcasses of the men that had sinned against him! and with what deep felt love and



gratitude, have I been led to sing unto him with the voice of thanksgiving, praise, and holy triumph; saying, "O Lord who am I, that thou shouldest deal so wonderously with me, who am unworthy of the least of all thy mercies: for thou hast found me in the waste howling wilderness of this wicked world: thou hast led me about, instructed me, plucked me as a brand from the burning, and hast kept me as the apple of thine eye. A thousand have fallen at my side, and ten thousand at my right hand; but thou hast kept me from the errors of the wicked. Though I have been among Serpents and Scorpions, and many have given me deadly things to drink, yet through thy mercy they have not been able to hurt me; but I have only been brought nearer to thyself, to put my trust under the shadow of thy wings. Lord, thou knowest how weak and frail I am; keep me and guide me continually by thy counsel, and all the praise and glory shall be thine, for ever and ever. Amen.

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*How Christ is set up from everlasting, from the Beginning.—, or &c.*

THE word everlasting, in Prov. viii. 23. is neither of doubtful, or of limited signification, as if it denoted a long period of time; but really denotes eternity. Time is a creature that has a beginning, and shall have an end; but God in his word has most clearly given us to understand by those expressions, "Before the world began, or

before the foundations of the world, or from everlasting," that a pure eternity is meant. None, therefore, but idiots, or fools, will seek to limit the sense of the word Everlasting in this place. God himself has most admirably disposed the words, by placing the beginning of time in the middle, and eternity at the two extremities; saying, "I was set up from Everlasting, from the Beginning, or ever the earth was," Is it not absolute nonsense, to reckon time before the beginning of it? Has it not a beginning, and an end, when time shall be no more? and were not all things created in time? as it is written, Gen i. 1. "In the beginning God created the heaven and the earth.—And the evening and the morning were the first day." I conclude, that Christ was set up from all eternity, and also from the beginning of time, according to his own assertion; "I was set up from Everlasting, from the beginning."—"Two objections present themselves to our view: for the question may be asked, how can Christ's manhood be set up from eternity? and how can that which is created and made, exist from everlasting? I answer, that even a very small share of common sense will clearly see, that there is a great difference between a created principle, and an eternal uncreated one. It is evident therefore, that Christ's human nature, because it is created and made, could not really exist from everlasting, nor be set up from eternity. Secondly, it may be demanded, how can Christ as God be set up, produced, placed, or established? Can infinite self-

existent Godhead be set up, raised, or shaped into any thing it was not from eternity? I answer, that this also is impossible: for the immutability of God's nature will not admit of the idea of his being set up, seeing that he is the same now, that he was, and ever shall be from everlasting to everlasting. I conclude therefore, that Christ as being the self-existent immutable God, could not undergo any such change, nor can as such be set up. It is most evident also, that the *Socinian*, who considers Christ as a mere man, and the *Arian*, who views him a created God, that both these stumble and err; because they are through unbelief, altogether incapable to understand the mysterious way in which Christ is set up from everlasting. However, Christ, the wisdom of God, has plainly told us, that he was set up from everlasting, or ever the earth was; and though he cannot be set up as really pre-existing as man, nor as God abstractedly considered, yet as man and God, is he to be viewed as being set up from eternity. It is in the mysterious union of Christ's two natures in one self-existent eternal Person, that we shall see this difficult point cleared up, and no otherwise: for in his humanity only, can he be set up, established, and fixed; while his self-existent dignity as the living eternal God, causes this mysterious setting up to be from everlasting. Those who have been enabled to understand, what has already been said and proved of Christ in his office characters, will find also an easy solution with regard to the point in hand: for

as we have proved, that he was as God and man one divine Person, co-equal and co-eternal with the Father in all his office characters, being from eternity considered as Mediator, Priest, Prophet, King, Surety,—so in like manner we must understand, that as man and God, he was set up to sustain these office characters.

God the Father, loved his elect from eternity; and had gracious thoughts, and fixed intentions to save them with an everlasting salvation; but we are told, that all these merciful designs were none otherwise, than, Eph. iii. 11. “According to the eternal purpose which he purposed in Christ Jesus our Lord:” in whom he blessed them with all spiritual blessings, and chose them in him before the foundation of the world. It is most evident therefore, that the Father viewed Christ as the propitiation for the sins of his people, and that as man and God, he was set up from everlasting: for he has not blessed, nor chosen us from everlasting in a nonentity, or in a Christ that had no real existence; but in him, who was set up from everlasting, to be future man to redeem us from all evil. Thus the Father really possessed him before his works of old, that is, from all eternity; and set him up in his purpose as man, who, in his higher nature was the eternal God. Thus Christ, was a real self-existent Person from everlasting, rejoicing always before the Father, being daily his delight, in whom, and through whom, his gracious purposes and everlasting love took real and effectual vent towards his people: for his

unspeakable mercy in Christ has flowed towards them "From everlasting to everlasting."

My reader must not expect from me such a solution, or definition of this profound and deeply mysterious subject, as shall satisfy his natural reason: for if any man is destitute of real faith, he will lose sight of those scriptures by which the mystery is discerned, and notwithstanding all that has been said upon the subject, he will follow his carnal thoughts and reasonings; saying, "How can Christ, as God and man from everlasting be really a Person? and how can he, as such, be efficaciously viewed as Mediator, Priest, Prophet, and Surety? for his manhood having no real existence from eternity, he cannot therefore be a real Person as God and man: for the absence of the manhood causes his Personality to be defective." Thus the carnal man leaving the word of God, will ebb and flow in his limited mind, and will at last run into the wide maze of error; denying the reality of the eternal Sonship of Christ, of the everlasting covenant, and in fact, will either take the *Socinian* or *Arian* road, and greedily swallow their delusions, by blaspheming the mystery of the Trinity, as held forth by the word. It is owing to the wild flights of besotted reason, that we hear of such unscriptural notions as these: namely, that revenging justice is not essential to God, but he can pardon sin without satisfaction; which is certainly clean contrary to the testimony of the scriptures. The original cause and root of such conceits and false notions, is the enmity of

the carnal mind against Christ; which being spirited up by the devil, cannot receive him as God and man in One eternal Person. But when Satan is cast out of the heart, and the carnal enmity subdued, the enlightened christian can clearly understand by faith, that Christ in his two natures is One self-existent Person from eternity; that as such, he was set up from everlasting in the infinite purpose of God, who saw him man as well as God; and so effectual was his eternal mediation, that it stayed the eternal wrath of God, and caused his eternal love to flow towards his elect, so that they were effectually chosen and accepted in this beloved from eternity.

It is needful at all times for us to remember, that God is not like man, neither are his thoughts and ways like our's; as he himself saith, Isai. lv. 9. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." The utmost stretch of man's finite capacity, when his thoughts soar beyond their usual bounds of investigation, I say, when he has ran round the whole circle of his ideas concerning the most High, this is the fruit of all his researches; as God testifies, Psal. l. 21. "Thou thoughtest that I was altogether such an one as thyself." Man in the most refined state of nature, thinks that nothing is really substantial, but those things which are obvious to his senses; and those things which he cannot see, or feel, or understand, he is ever ready to deny the reality of their existence. Seeing, therefore, that

sin has covered the earth with darkness, and all the people thereof with gross darkness, we must not wonder, that men of parts and abilities, who have rendered themselves famous by their learning, wit, and transcendant understandings, have treated the deep things of God as mere nonentities: and because they could not understand them, have denied the reality of their existence. The Scriptures and the Holy Ghost, however, teach us that those things which are not seen, are the only realities; while those things which are highly esteemed among men are vanities, whose apparent reality shall perish in the using. O how fallacious is human knowledge! None can sufficiently shew the amazing deceitfulness thereof: for it has led men impiously to investigate the very being and nature of God; and with its much applauded, but yet false and treacherous light, has left them in worse than Egyptian darkness: 1 Cor. i. 21. "For after that in the wisdom of God the world by wisdom knew not God." Has not God made foolish the wisdom of this world? Where is the wise? Where is the subtle reasoner, the scribe, the philosopher? O how vain and foolish are all their notions, when brought to the test of God's word! We must not therefore think it strange, that God in his word, has denounced such fearful judgments against such wicked men, who, making an idol of their corrupt wisdom and reason, have most blasphemously set their mouth against the heavens; and have called the most holy mystery of three divine Persons in One God,

a three headed monster : and have denied the self-existent Personality of the only Saviour of mankind ; calling the realities of God's eternal purposes, and the everlasting covenant, nonentities. Must we not acknowledge that God is most just, in taking vengeance of such sinners against their own souls ? who, without fear, speak evil of the things that they understand not ; and shall utterly perish in their own corruption.

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*How Christ was set up from the Beginning.*

I HAVE endeavoured to shew that Christ was, is, and ever shall be a divine, self-existent Person from everlasting to everlasting ; being as such immutable, eternal, and of one divine essence with the Father, - and the Holy Ghost ; whom the Father set up before him as man from eternity, and viewed him as such, in his eternal mind, counsel, decree, and purpose ; but he did not consider him as man only, but as being in the mysterious constitution of his Person, the real, living, and eternal God. In his manhood he was set up ; but his divine nature stamped eternal reality and dignity, as well as efficacy, upon this infinitely mysterious act of the eternal mind and will of God ; so as to cause this setting up to be from everlasting. As the everlasting love of God is an eternal reality, (for God is love) so also the Person of God and man, through whom this everlasting love flowed, is essentially proved to be an eternal reality. I think that by this time, my reader, if he is a



spiritual man, may perceive that the most high God did not set up a nonentity, in the Person of his eternal Son, but a reality, that will ever be infinitely precious to those who believe this great mystery: for they may see that God who is immutable love, so loved the world of the elect from everlasting, that he always set up his eternal son, as an all sufficient propitiation or sacrifice; and delivered him up freely for their sakes, to be their all in all from eternity.

As Christ was set up from everlasting, so was he also set up no less mysteriously from the Beginning of time. I have already clearly shewed how Christ was set up, as being the Beginning of the creation of God, the first born of every creature; because being raised from the dead by the glory of the Father, he is become the first born and first Begotten of the dead. Therefore, as the scriptures are not of private interpretation, it may be that Christ the wisdom of God, when he saith, "I was set up from the Beginning," doth also point out to this great event, when he was raised from the dead: for this is the Beginning of the new and spiritual creation of God; in which Christ was set up as the first fruits of them that slept. But I believe that the word Beginning in the text under consideration, being contrasted with the word everlasting, has a more particular reference to the Beginning of the creation of the world; and though the word is indefinitely used, as it is also in many other scriptures, yet by the general tenor or sense, we clearly understand,

that the beginning of the world is meant. Christ speaks after the same manner, when he shewed to the Jews their sin, who put away their wives upon every trifling occasion: saying, Mat. xix. 8. "But from the Beginning it was not so." So again when speaking of the Devil, he saith: John, viii. 44. "He was a murderer from the Beginning." So John also saith: I John, iii. 8. "For the Devil sinneth from the Beginning." All these passages, and others that might be brought, plainly shew, that the word Beginning, though indefinitely used, evidently signifies the Beginning of the world. I conclude therefore, that Christ who was set up from everlasting, was also set up in a mysterious way from the Beginning of the creation of the world.

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*Christ set up from the Beginning, in a figure, image, or type.*

It has already been most soundly proved, that none of the things which are created or made, had any real existence before the Beginning or the six days. It is evident also that the angels were created the first day or at least before Adam: for they were present when he was created. Job. xxxviii. 7. It is also most evident, that those angels which fell, were charged with folly in consequence of their breaking a law: Rom. iv. 15. "For where no law is, there is no transgression." In order to understand how and wherefore Christ was also set up from the Beginning of the Creation, it will be necessary to consider a few things,

leading, to clear up this mysterious event. I must now digress a little, not to make a show of wisdom, but to clear up truth: for I feel the importance and weight of the great argument I am going to enter upon, like a huge mountain upon my shoulders; but as my motive is from first to last, to justify God in all his ways, I doubt not, but that he will enable me to cast a light upon the subject.

It will be necessary first to consider, that God alone is self-existent, independent, unbegotten, being immutably that eternal living principle which gave existence to all his creatures; who by an act of his eternal sovereign will created them all in time. We believe also according to the word of God, that angels as well as man were created free agents, and stood in their created uprightness or native righteousness, having no bias whatsoever to evil: for it is written, Gen i. 31. "And God saw every thing that he had made, and behold it was very good." This is enough to stop the mouth of those blasphemous spirits, who pretend, that the fall was owing to the creature being created with a natural propensity to evil, as well as to good, making God himself the immediate author of sin, which is a lie. But this is the truth: that God really made them very good, and upright; but that they themselves abusing their free-agency, sought out those many inventions which proved their ruin. Eccles. vi. 29. When we affirm that they were made free agents, we do not mean that they were independent, or immutably so, but

that they were by creation absolutely free to all good, being the willing servants of righteousness, knowing nothing of slavish fear, compulsion, or of bondage in the worship they rendered to their bountiful creator. Union with and obedience to God was their privilege, happiness, and freedom; while the very idea of independency has the nature of sin in it; and none but the devil is the father of that proud conception, that to walk humbly with God, to obey his voice, and serve him, is not perfect freedom and liberty. Even reason itself is capable of discerning, that a second cause is not, nor can be independent, but always depends and hangs upon the first cause; which like a mother gives it birth, life, strength, and activity. Our Lord Jesus Christ illustrates the same verity from the book of nature; saying, John, xv. 4. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." This shews the absolute necessity of the creature's dependence upon God, union with, and obedience to him; and that it cannot thrive and bear fruit, no more than the branch, if separated from the vine. The scriptures declare, that God in three Persons is alone, the self-existent immutable Jehovah, whose immutability cannot be communicated to any finite creature, so as to render them immutable in themselves; because they all are second causes, produced by him, in whom they live, move, and have their existence. It was therefore not possible for angels, or men,

to stand alone, without being under some law, expressive of their dependence upon God; and that the continuance of their felicity, life, and derived glory, should be secured to them, in consequence of their yielding uninterrupted, perpetual, and continued obedience to the author and feeder of their comforts. The covenant that God made with his creatures, and the law given to them was love: for God is love; and his law is like himself, and is according to scripture completely fulfilled by love. In this love they were created, and life was promised and secured to them, on condition of their continuance in love, and implicit obedience to his sovereign will in all things. Thus were they created upon a perfect level with the law; for God expected filial obedience and love, and they were able to render it, so that their disobedience and fall cannot in any sense be imputed to God, who having constituted them free agents, left them to the freedom of their will; and it is evident from the testimony of the scriptures, that God's foreknowledge of their fall, and his secret decrees from eternity, had no manner of influence whatsoever to cause their ruin: "For he is a God of truth and without iniquity, just and right is he: For he cannot be tempted with evil, neither tempteth he any man:" but the creature is the author of its own destruction; as it is written, Hos. xiii. 9. "O Israel thou hast destroyed thyself."

I am persuaded, that although man was made a little lower than the angels, yet all the united

powers of hell could never have prevailed against him, had he but made a right use of his created power, and kept close by obedience and love to his almighty creator. For as the branch by abiding in the vine, is made vigorous and fruitful, and draws continual virtue from the stock, so man by union with God, would have drawn from him such almighty virtue and power, as to be able to defeat ten million Devils. All things are possible to them that believe; but man doubting the veracity of God, and believing Satan's lie, wilfully became a servant of sin, a drudge of the devil, and exposed himself to the infinite wrath of God; who is infinitely justified, in taking vengeance of him to whom so much was given. Having now shewn the propriety of men and angels being under a law to God, I shall proceed to point out when it was given to them.

I have proved that the angels were created first, and were all present when God formed Adam, who was the figure of him that was to come. This is the time when the angels received their law: for when Adam was set up as the figure of Christ, the decree went forth, and they were all commanded to bow down, adore, and worship the eternal Son of God who should appear like Adam, a man; and be God manifest in the flesh. This is mysteriously set forth by the Lord himself; who asked Job, saying, Job, xxxviii. 4.—7. “Where wast thou when I laid the foundations of the earth; declare if thou hast understanding. Who hath laid the measures thereof, if thou

knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who hath laid the corner stone thereof;—When the morning stars sang together, and the sons of God shouted for joy?” Christ himself, is that eternal self-existent Person upon whom the foundations of the earth are fastened, human nature is that nail which is fastened in the sure place of his eternal Godhead: in him all the attributes and perfections of God, his eternal purposes of grace, love, mercy, and good will, I say, in him they sweetly harmonize, who is also the corner stone, uniting all things together: Col. 1. 7. “And he is before all things, and by him all things consist.” The corner stone therefore, is most certainly Christ; who, though kicked against, and rejected both by men and devils, is nevertheless, become the head stone of the corner. Psal. cxviii. 22. called a precious corner stone, and the only sure foundation: whom God set up as such from everlasting, or ever the earth was, even before his works of old; Prov. viii. 22. which point has already been sufficiently proved. From what has been said, it is evident also that Christ as God and man, was set up from the Beginning of the world in a lively figure, even Adam: who being the most sublime part of the terrestrial creation, is called Prov. viii. 26. “The highest part of the dust of the world.” This was the famous period of angelic probation, when the Lord commanded them, saying, Psal. xcvi. 7. “Worship him all ye Gods.” Then it was, that these glorious morning

stars sang the high praises of him, who should become man, and be like Adam, the figure set up before their eyes: and, as Israel did not worship the figures representing Christ, nor do we worship the bread and wine in the sacrament, but adore the Lamb of God, who took away the sin of the world, so the angels worshipped neither the figure, nor the human nature he should appear in, but the eternal son of God in that nature, as the head of their principalities; whom these Sons of God received with heavenly shouts of joy unspeakable, and full of glory; greatly rejoicing in the commandment, that eternal law of matchless love: for they saw the eternal love of God displayed in the highest degree, who, had not only given to them excellent glory by creation, but had also in infinite goodness, provided for them, his co-equal Son as their head; in whose self-existent glory, power, and stability, they should by divine grant, be for ever established, and rendered immutable by mysterious union with him, who is Jehovah the self-existent God. Thus we see the ground, or cause of their heavenly song and glorious shoutings; and that the law which was given to them, was not grievous, but was a yoke or burden both light and easy, which they received and bowed their necks to, with extraordinary demonstrations of joy, shoutings, and holy triumphs. But all obeyed not the truth, nor sincerely rejoiced in it. Satan being lifted up with self-admiration and pride, conceived sin in his heart, and scorned to worship his maker in a



nature not equal to his own. He despised the infinite wisdom, goodness and love of God, and obeyed not the holy decree; but was self-deceived, and got blind to his own interest; forgetting that he was a creature, he aspired to Godhead and independency, and by disobedience fell with many more, headlong into condemnation. This dreadful event took place at the Beginning, when Christ was set up in Adam, who was the figure of him that was to come. To this our Lord particularly alludes; saying, John, viii. 44. "You are of your father the Devil, and the lusts of your father ye will do.—He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." I conclude therefore, that the Son of God, who was set up as God and man from everlasting, or ever the earth was, that is to say, from eternity, was also set up from the Beginning of time, in Adam his type, or figure; who, though thus mysteriously set up, was not in himself a nonentity, or a mere shadow, but a reality; being the self-existent Person of the Word, who in the Beginning was with God; John, i. 1. against whom Satan sinneth from the Beginning; John, ii. 8. who from the Beginning was revealed the head stone of spiritual unity, in whom elect angels rejoiced as their sure abode and impregnable habitation: while others abusing of the freedom of their will, rejected him to their confusion, shame, and everlasting destruction. These proud principalities and powers, are reserved in everlasting chains under darkness unto the judg-

ment of the great day; while many of the sons of men whom they have ruined, have through rich grace believed in him, who was set up from the Beginning; rejoicing in him with joy unspeakable and full of Glory; as it is written, Psal. xcvi. 8. "Zion heard and was glad: and the daughters of Judah rejoiced because of thy judgments O Lord."

From all that has been said and proved, it is evident, that the doctrine of the pre-existence of Christ's human soul, is a doctrine of devils; which the advocates thereof cannot prove from scripture: and that it is only a pestilence that walketh in darkness, being the high way leading to *Arianism*, and perdition.



## CHAP. V.

*Cautions against a number of other errors, concerning the mysterious Person of Christ, with proper refutations.*

**ERROR. 1** *Sabellius* a Bishop of *Cyrenaica*, westward of *Egypt*, who lived in A. D. 250, maintained that there is but one divine person in the Godhead, namely the Father; and that only a certain energy from him was united to Christ, and made him the Son of God; and that the Holy Ghost is a portion of the eternal Father.

According to this Heretic, there is not three distinct Persons in the Godhead, but only the same Person has different names, according to his different relations and works. The same

Heresy, is very rampant in our days, with this difference, that many instead of the Father, they make the Person of Christ, the only Person in the Godhead, and artfully insinuate, that the Father and Spirit, are only names of Persons, or office characters. Thus while the *Arians*, and *Socinians*, rob Christ of his essential divinity, our modern *Sabellians* make him to be the only Person in the Godhead. I have no occasion to refute this error, having already abundantly done it in this book, wherein the true doctrine of the Trinity has been defined. Before I leave this subject, let me caution the people of God against these dangerous heretics, whom Satan has influenced with all deceivableness, of unrighteousness: for they are not so soon found out as the *Arians* and others, who absolutely deny the self-existent divinity of Christ. Take notice therefore, that as the real ministers of Christ, cease not to preach him as crucified, set forth his eternal power and Godhead, and are sure to set him forth as the way, the truth, and the life, so also these *Sabellians*, deceive men, by the prodigious noise they make about Christ; giving him many flattering titles, and luscious names; they particularly deceive, by their strenuously enforcing his self-existent Godhead, and well they may: for they believe him to be the only Person in God, and that the Father and Spirit are only names, and office characters, which he (Christ) sustains. These deceivers however are made manifest: for they pretend, that it is very dangerous to harp too much upon three distinct

Persons in God, lest the people should be led to frame three distinct substances in their minds, and be thus driven to worship three Gods: they incessantly enforce the unity of God; but avoid carefully to speak of a Trinity of Persons. God preserve us from such murderers.

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**ERROR 2.**—*That in Christ there are two Hypostases, or Persons, the one human, and the other divine.*

This was the error of the *Nestorians*, in the fifth century, who like many in our days, being not able to understand the mysterious union of Christ's two natures, have been driven to view two *Hypostases* or Persons in him, calling the one the Son of God, and the other the son of man; and that the union between these two, is not a union of natures, but in will and affection. Thus we see how God has in all ages baffled and confounded the carnal wisdom of proud arrogant men, who seek not by humble prayer to God for divine wisdom, but trusting to their own understanding make shipwreck of faith: for these wise men in their own conceit by holding this tenet, evidently err in the Trinity, by bringing in four Persons, namely the Father, the Son of God, the son of man, and the Holy Ghost. I shall not multiply words, in order to shew here, the real and eternal constitution of the Son of God, but refer my reader to the fourth Chap. 1st. and 2nd. Proofs, and the arguments that follow; where I have proved that Christ is not a Person as God, nor as man only, but that God and man,

by mysterious union of natures are one Person, one Christ.

ERROR 3.—*That in Christ, there is but one nature, namely the INCARNATE WORD.*

This pernicious error was hatched in the fourth Century, by *Apollinaris* the younger of *Laodicea*, while he opposed the *Arians*; he was decoyed to affirm that Christ's human nature was compounded of a fleshly body, and only a sensitive soul, or what we call animal spirit, and that his divine nature supplied the place of the living or rational soul, and suffered with his body the pains of death. In the Year 448. Eutyches Abbot of the Constantinopolitan monks, by holding the same error caused prodigious divisions in the primitive church; for he maintained that in Christ there was but one nature, namely the *Incarinate Word*. I should not have taken notice of this error, had it not reached our times; but finding that many have been poisoned with it, an antidote is absolutely necessary; especially, as I know some private christians who have been tempted to misconceive these mysterious points. Nothing can be more dangerous, than for a man to entertain vain speculations concerning such deep things: for while he seeks by his corrupt reason to comprehend the mysteries of God, he neglects the spirits teaching, God resists his pride, and hides his word from him, so that he is left to wander in a labyrinth of errors. I have been exceedingly exercised with innumerable perplexities concerning every truth revealed in the bible, and should like

many more, have fallen into the snare of the devil, had it not been for that blessed grace which is so lightly esteemed in the professing world, namely the fear of God: for by this, I have been led to go continually to God for wisdom, intreating the great prophet of the church, to teach and guide me in the way that I should go. This is the only safe way, called the way of holiness. In which the poor bewildered "Wayfaring men, though fools shall not err therein." With respect to the error in hand, how can it be said that Christ is the seed and son of David, if he had not partook of a whole and complete human nature? And with what propriety can Adam be styled the figure or image of Christ, if the manhood of the Son of God had been defective? The Holy Ghost tells us by the inspired Apostle, that, Jam. ii. 26. "The body without the spirit is dead." I conclude therefore, that Christ took not a dead body into union with his divine nature, but a living soul and body, in which also he suffered the pains of death: for his soul or created spirit was made an offering for sin, Isai. liii. 10. His heel, Gen. iii. 15. or weaker nature was bruised, and not his Godhead; 1 Pet. iii. 18. "Being put to death in the flesh; but quickened by the Spirit." I should not have taken notice of this error, if writers of hymns and others, had not by their unguarded expressions given room to suppose that Christ suffered in his Godhead: nay, I myself was tempted many years ago to conceive this erroneous notion, ignorantly misconstruing the word of God;

not knowing, that Christ's blood is called the Blood of God, because that God and man being one mysterious Person, the shedding of his blood became infinitely meritorious, so that divine dignity was stamped upon all the acts he did in his human nature. How can it be supposed, that he who solemnly declares, that "He liveth for ever," can suffer, or die, in a nature which is self-existent, and eternal life? Jam. i. 13. "For God cannot be tempted with evil;" neither can he possibly suffer for it, being perfectly unchangeable in his essence. When the scriptures set forth God as being grieved, Gen. vi. 6. and afflicted, we are not to conceive such gross ideas of him, who saith, "I change not." But all such expressions are to lead us to consider the great mystery of godliness, "God manifest in the flesh." Therefore, in no other sense can we admit, that he is grieved, afflicted, or suffered, than in this mysterious consideration, that he, who is in his person the infinite unchangeable God, has been grieved, afflicted, and that he suffered, in his humanity only; the properties of this nature being ascribed to his Divinity, because of the unity of those two natures in one Person. For Christ being not a person as touching his human nature only, the sufferings of this nature would have been of no efficacy, without the union of the Godhead with it: therefore, Christ who is God, suffered in his flesh only, and not in his Godhead.

**ERROR 4.**—*That Christ suffered not in his Soul, but only in his body and the sensitive part of his soul; nor did he endure the wrath of God, nor spiritual punishment.*

This is one of the favourite lies of the man of sin, by which the holy attributes of God, and the unspeakable sufferings of Christ are disfigured.

To the law and to the testimony: for there we find that Christ suffered spiritual punishment, and the infinite wrath of God in body and soul. All sufferings, whether in soul or body may be viewed in a very small compass, namely death: for this is the essence of all suffering. The Son certainly suffered death in a threefold manner. First of all he suffered spiritual death in his soul, (which is the separation of that spiritual part from God,) for when our sins were laid upon him, God hid his face from him, and his wrath awoke against his beloved Son; Zech. xiii. 7. the sword of the infinite justice of God began to enter his soul, death, or separation from his Father took place, and in his agonies he cried out, Psal. xxii. 1. “My God, My God, why hast thou forsaken me? why art thou so far from helping me?” Again, consider the spiritual punishment and wrath that came upon him for our sins, even before he was nailed to the cross: for the infinite weight of God’s displeasure was so great, that he Mat. xxvi. 37, 38. “Began to be sorrowful and very heavy.” And he said to his disciples, “My soul is exceeding sorrowful, even unto death.”



As for what is called the sensitive part of the soul, or nervous system, that, as well as the body, is absolutely dead, and has no feeling, without the soul or living spirit. I conclude therefore, that, as all sorrow, grief, and sufferings are chiefly of a spiritual nature, that Christ principally suffered in his soul, as an all sufficient offering for sin. Secondly he suffered death temporal, (which is a separation of the soul from the body,) for he laid down his life for his sheep, 1 Pet. iii. 18. "Being put to death in the flesh, but quickened by the Spirit." Thirdly he suffered eternal death, (which is a separation of soul and body from God,) for when he hung on the cross, the Father departed from him, as he himself testifieth; saying, "My God, My God, why hast thou forsaken me." A separation took place also between his soul and body, and the mysterious constitution of his person was cut in sunder: for the manhood also was parted from his Godhead. Some may say, how can this be termed eternal death, seeing that in three days he rose again to die no more? In order to understand this, we must remember that sin is an infinite transgression, and that God, who is infinitely just, according to the immutability of his nature and perfections, cannot but demand infinite satisfaction for the offence of man in a broken law. Supposing now that creatures ten thousand times more glorious and mighty than the angels, could have been found to undertake man's cause, yet as their obedience and sufferings, would have been the acts of finite creatures, the

infinite justice of God could not have been satisfied; and the infinite wrath of God, and the vengeance of eternal fire would have separated them for ever from God, without being able to redeem man; and all this everlasting destruction would have come upon them, for their ignorant and presumptuous attempt, in offering such a limited obedience: for God is inexorable as well as immutable in his justice, and nothing short of infinite obedience in all things can satisfy him; therefore, when Christ appeared in our nature, both the merits of his person and works, were viewed with infinite scrutiny: infinite justice and judgment took hold upon him, the everlasting fire of God's wrath, and eternal death invaded the innocent Lamb of God, and finally overcame him in his humanity, in which alone he could die. Thus Christ was effectually cut off out of the land of the living, and would have remained separated from God both soul and body under the sentence of eternal death, had he not been in the mysterious constitution of his person, the Mighty God, Jehovah, and Eternal Life itself; it was therefore impossible for this "Holy one to see corruption." He truly suffered eternal death in body and soul, and would have remained under the power of it, had it been possible for guile to be found in his mouth, but being infinitely Holy, his self-existent power and love "Swallowed up death in victory." God in his law, seeth his Son and all his elect, still as dying unto sin everlastingly, but in that both he and his mystical body live, is owing to his eternal

power and Godhead wherein he is One God with the Father and Spirit, who loosed the pains of death, and quickeneth the dead. This may suffice to shew, how maliciously the devil and his children, seek to obscure the unspeakable glory, and divine majesty of the Almighty Son of God, whose sufferings in the body and soul are infinitely great, wonderful and meritorious; because he is Jehovah, whose everlasting divine love, is “Strong as death.” Let us therefore hasten, and bow down, worshipping him as the King Eternal, invisible, who is “The Lord mighty in battle,” the almighty conqueror of death, hell, and destruction; to him be everlasting glory, praise, and thanksgivings, world without end. Amen.

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**ERROR. 5.**—*That the Son of God alone cannot become man, unless the three Divine Persons were three distinct natures or essences, separately existing, though acting by the same power and will.*

This exceeding gross error, has nevertheless had many advocates in this blind world, who have swallowed down this blasphemous and unscriptural notion. My reader must not expect a laboured refutation of this error here, but I must refer him to the proofs and arguments already given in this book, proving that there is but one nature or essence of self-existent Godhead; as it is plainly written, Deut. vi. 4. “Hear O Israel; the Lord our God is one Lord.” I have also fully proved, that the scriptures set before us three Divine Persons, and not three divine natures

or essences; and that these Persons are one essence of God. Every branch of the mystery of Godliness is incomprehensibly great, and the ignorance, pride, and foolishness of the natural man is wonderful: for in the above error; by supposing three divine natures acting by one will and power, it is establishing contrary to scripture a doctrine of *Tritheism*, or three gods, which would be no mystery at all. The faith of God's elect alone can believe with unshaken confidence, that although three Persons are one God, yet that only the Person of the Son of God, who is Jehovah, was made man, as I have plainly proved in Chap. iii. Proof 2. We must therefore conclude, that all men who seek by their corrupt reason to meddle with the mysteries of God, are made manifest at once as being no better than the beasts that perish: "For every man is brutish in his knowledge."

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ERROR 6.—*That Christ's human nature is to be worshipped; and is also omnipresent, omniscient, and omnipotent,—by virtue of its union with his Godhead.*

This absurd tenet, the devil has hatched in the hearts of many, especially the *Lutherans*; not that Luther himself is the author of it, but his followers, who, in after ages have corrupted themselves. The *Socinians* also, that pestilent sect of *Deists*, do hold pretty near the same fallacious notion; they pretend that Christ was born a mere man, and that by his good behaviour and the favour of God, he acquired the dignity of God-

head, and is as such become an object of worship. Christ, however, puts such fools to silence by this faithful testimony; saying, Mat. iv. 10. "Get thee behind me Satan: (*Lutheran, Socinian,*) for it is written, Thou shalt worship the Lord (Jehovah) thy God, and him only shalt thou serve." I conclude therefore, that as Christ is in his Person the self-existent Jehovah, the LORD OUR RIGHTEOUSNESS, he only is to be honoured, worshipped, and served, with the Father and Holy Ghost, in the unity of One essence of undivided Godhead. The temple of God though holy, is not the object of worship, but God who dwells in it; so also the humanity of Christ, though highly exalted and holy, is not to be worshipped, but the Lord from heaven, who was manifest in the flesh. The foolish, and ignorant notion of the omnipresence of Christ's humanity, requires no other answer than this, which the angels gave to the disciples; saying, Acts, i. 11. "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts, iii. 21. "Whom the heaven must receive until the times of restitution of all things." I conclude therefore, that the humanity of Christ is not omnipresent; but went by local motion through the air into heaven, where he is also locally seated at the right hand of God; and shall as man remain there, until the times when he shall locally descend again without sin unto salvation. Who then is

the fool who dares contradict such plain testimonies, and cannot perceive that Christ is omnipresent only as touching his Godhead? for so he declares, saying, Mat. xxviii. 20. "And, lo, I am with you alway, even unto the end of the world." Besides all this, Christ's human nature being created and made, is not consubstantial with God, nor can it possess in itself those uncreated eternal perfections, which Jehovah has declared he will not give to another. Therefore as God is one, or unity, and will not ascribe, nor give his incommunicable attributes, even to Christ's human nature, because it is created and made, it follows, that as touching his higher nature alone he is omnipresent, in the unity of one omnipresent Godhead. See Chap. 2. Proof 8.

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**ERROR 7.**—*That Christ was taken up into heaven, to be instructed; and to qualify him for his public ministry.*

This again, is a most daring as well as ignorant attack, upon the infinite wisdom, knowledge, and ineffable merits of the SON of GOD. The word of God is altogether silent about his being taken up into heaven, in order to receive instructions: for as God, who could instruct him? and as man, where was he instructed, but upon earth? where "He grew in wisdom and stature." In defence of their unscriptural notion, these words of Christ are brought; John, iii. 13. "No man hath ascended up to heaven, but *He* that came down from heaven, even the Son of Man which is in heaven." But they weary themselves in vain,

who labour from this assertion to prove, that Christ's human nature was thus caught up to heaven, and came down again: the wisdom couched under these words of our Lord is too high for a fool; he cannot attain unto it. In order to clear up the seeming difficulties, in this mysterious saying of our Lord, we must notice, that Nicodemus was greatly at a loss, how to make out those earthly similes which Christ made use of, when he enforced the absolute necessity of the new birth; and Jesus perceiving him to stagger through unbelief, said unto him, John, iii. 12. "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things. And no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven." Had the Son of God, been pleased at that time, to explain his meaning to Nicodemus, as he has condescended by his Spirit to unfold it to me, he would have said thus: "I have in condescension to your finite capacity, spoken to you after the manner of men, because of the infirmity of your flesh: for I have used types, figures, and earthly similes, that by these you might receive heavenly instructions. Conceive not carnally of my words, concerning the new birth: for if ye could re-enter your mother's womb and be born again, you would come out the same unclean thing as you are now: being as all men are, born in sin, and shapen in iniquity. My words, though expressing earthly things, are

nevertheless mysterious, and of spiritual import: for instead of re-entering a second time your mother's womb, you must really and sensibly die to sin, and be buried with me by spiritual baptism into my death. From the grave, death and destruction, as from the womb you shall break forth with me to newness of life: and as "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." By spiritual convictions, he is brought into a state of death and condemnation; and says, "Woe is me! for I am undone; but by faith in me, he passes from death unto life, through the quickening operation of the Spirit; and comes forth unto the Lord, as an issue from death." Psal. lxxviii. 20. He is now a new creature: old things are passed away; behold, he has a new heart, will, understanding, and affections; he has new eyes, new objects of pursuit, new friends, new pleasures and sorrows; yea, all things are become new. "Art thou a master in Israel, and knowest not these things," which are so plainly known by their effects? How shall you then believe, If I tell you of high and heavenly mysteries, concerning my ineffable Person? you say, that I am a teacher sent of God, and that God is with me; but do you believe me to be Wisdom itself, and that WORD, which was not only with God, but is God? If you cannot as yet understand the mysteries of the new birth, for want of an experimental knowledge



of the enlightening power thereof, how then shall you be able to see with the eye of faith, the wonders of my Person? For I am not only sent as a teacher from God, but I am the FIRST eternal principle of uncreated WISDOM, and the LAST: so that without me there is no wisdom at all. Prov. viii. 12,—14. “I WISDOM dwell with prudence,—Counsel is mine, and sound wisdom: I am understanding; I have strength.” I am the self-existent Jehovah, the Lord of Hosts, the Mighty God, the King Eternal, invisible, the Almighty: I am all this, by right of eternal incommunicable existence, with the Persons of the Father, and the Holy Ghost, in the undivided essence of ONE eternal Godhead. O Nicodemus, although there is but one Jehovah, yet we are three self-existent Persons, who bear record. John, iii. 11. “Verily, verily, I say unto thee, We speak that we do know, and testify that We have seen;” “I am one that bear witness of myself,” and no man in the flesh can receive my testimony: for the words I speak unto you, they are spirit, and they are life. Some when they hear me say, that “No man hath ascended up to heaven, but he that came down from heaven;” they will wrest my words, and construe them according to their own finite corrupt reason; saying, that I either brought my humanity from heaven, or that it was caught up there, to qualify me, by heavenly instructions for my public ministry. Both are wrong; and so are all, that judge after the flesh. Others again, when they hear

me affirm, that I am "He that came down from heaven, even the son of Man which is in heaven." These also, being unable to understand the mysterious wisdom of my words, shall expose their madness, ignorance, and stupidity, by ascribing omnipresence to a created nature, which attribute can only belong to Jehovah, whose attributes are incommunicable: for they will draw up this fallacious argument: saying, "The Son of man is both in heaven, and upon earth at the same time; but as he cannot be the son of man in heaven, if his Godhead is only there, his manhood therefore must be omnipresent, by virtue of union with the Godhead." Ah wicked generation! children that are corrupters! who cannot perceive that the ground of their argument is a lie, and a spirit of falsehood; leading them to ascribe to the creature, what belongs to God only. Many also will stumble; because I say, that "No man hath ascended up to heaven, but He that came down from heaven:" for they will immediately say, that both Enoch and Elijah have ascended before me; and that I either contradict the scripture account, or that my humanity must have been created ages before the world, and thus ascended to heaven, to come down again in due time. But all these things will they say, because they neither know me, nor him that sent me; they remain effectually blinded, and the mysteries of God are hid from all those, who are wise and prudent in their own conceit. But all my chosen people shall know and believe, that I

am not only a teacher sent of God, and that God is with me, but that I am the eternal WISDOM and WORD, which is God.

Take particular notice therefore, that my people shall be divinely instructed by my spirit, to believe and know upon most solid, invincible, and satisfactory ground, that God is immutably One essence, or nature of undivided Godhead; that in that eternal essence, are comprehended three eternal immutable Persons, of equal glory, power, and self-existent majesty, who are now, what they were from eternity, and ever shall be to all eternity the same; so that the Person of the Father, was always the Father of my human nature, which he always begat from everlasting in his eternal purpose. I was always the eternal Son of God, the Only Begotten, being always with him, dwelling in his bosom from eternity; he saw me always in his eternal mind and purpose as God and man, one consubstantial eternal Person, in the unity of one essence with him, and and the Spirit. The Father begat my human nature from inconceivable eternity, and always viewed it as united to my self-existent Godhead, forming the ineffable Son of God: for as God and man, I am a divine Person. As God only, I am not a Person, nor am I a personal agent, as man simply considered: for my Godhead cannot die, nor can my humanity merit; but as God and man, in one undivided eternal Person, I can both eternally merit and die. Consider well, and remember for ever, that God is absolutely unchange-

able and immutable in nature, essence, and properties: so that he could not have turned from his unchangeable anger against the elect in a broken law, whom he viewed according to his eternal foreknowledge as fallen in Adam, except he had also from eternity viewed them in me, as their all sufficient eternal Mediator, Surety, King, Priest, Prophet, Reconciler, and infinite sacrifice. How then could I have gone forth from the days of eternity? or how could I have been set up from everlasting in all these office characters, except I had been from eternity, what I am now, and shall be, even the immutable Son of God, God and man, one divine Person? Take notice therefore, that in this mysterious way, I am the only Begotten of the Father; that as God and man one self-existent Person, he saw me always proceeding and going forth from everlasting in my finished work: for he viewed me from eternity as dying for my people, and also as rising or ascending for their justification; and he had me always with him as the almighty conqueror of eternal death, wrath, and all the powers of darkness: as such I always set at his right hand, immensely exalted upon the throne of my underived glory. This I claim as due to me, by right of self-existent Godhead with my Father, and the Holy Spirit; saying, John, xvii. 4, 5. "I have glorified thee on earth: I have finished the work which thou gavest me to do.—And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Thus I have endeavoured to shew, how this difficult saying of Christ must be understood ; for all carnal constructions upon it, only tend to errors and lies, while the solution I have been enabled to give, harmonizes with the truth of God's word. If my reader is truly Godly, and desirous of knowing the truth, then let him go back and carefully read the 4th Chap. of this book, 1. and 2. Proofs, and the arguments which follow : for there the mysterious constitution of the eternal Son of God is set forth, and is the only key to open up spiritual difficulties concerning the mystery of Godliness. This therefore is a great error in many, who either view Christ a person, as God, or man singly, and cannot see him a divine person from everlasting in the unity of two natures : for I have proved him to be such, by arguments which cannot be overturned, shewing, that the real assumption of human nature does not make Christ a Person, more than he was before his real incarnation.

Let us therefore take notice, that God's eternal purpose is that great and immutable reality, which as a root, spring, or fountain, gives real existence to all things. Christ's Personality as God and man, is an eternal reality : for God viewed him as his only Begotten Son from everlasting, in the unity of his two natures ; and his real incarnation, is only the effect of that eternal cause. These things being well understood, will enable us to give a satisfactory interpretation of these words. "No man hath ascended up to

heaven, but he that came down from heaven, even the Son of Man which is in heaven." I shall therefore, make Christ to speak again, according to the tenor of his own word, as if he had said, "I am the only Begotten of the Father, in whose bosom I dwell, by consubstantial union with him, in one undivided Godhead ; he always foresaw me as God and man, his equal in divine majesty, glory, and self-existent eternity. He did really and truly beget me in his infinite mind and purpose, as man in union with my Godhead : for though he begot my human nature, yet he did not beget me simply as having but one nature, but as man and God he begat in my eternal Person, that nature which could be begotten, while my higher nature which could not be begotten stamped infinite dignity upon my begotten manhood. The Holy Ghost truly testifieth, that I am the only Begotten from everlasting, and that my real assumption of human nature, did not cause me to be more the Son of God or man, than I was before : for long before my incarnation, I am called the son of man, and also the Son of God. (see Dan. vii. 13 and iii. 25.) Thus I am the eternal Son of God, and also the Son of man, by inseparable union of my two natures, possessing in my wonderful Person all the attributes of self-existent divinity ; so that I am Omnipresent as touching my Person, being the Son of man in heaven, personally present there, while I am also personally manifest in the flesh, and seen by men upon earth. Consider therefore, with godly fear, and

holy admiration, the mysterious things belonging, to my ineffable Person: for as man only, I am now locally upon earth, and shall shortly be locally seated at the right hand of God in heaven. As touching my manhood simply considered, I am not omnipresent; but as man and God, I am omnipresent, being the same Jehovah, and self-existent uncreated principle with the eternal Father and Spirit. No man hath ascended up to heaven; but I the son of man, have as a divine Person ascended up to heaven. I have engaged my heart from all eternity to draw near to the infinite majesty of Jehovah, (Jer. xxx. 21.) I am one eternal, ever living divine essence with my incomprehensible Father, in whom I dwell and he in me; "And as the Father knoweth me, even so know I the Father." I know his eternal mind and will, and all his purposes of grace, and by self-existent union with him, know all the incomprehensible secrets of his heart. "All things that I have heard of my Father, I have made known unto you." For I am the uncreated eternal Word, and as such, I have spoken from the beginning, by my Spirit, in all my prophets. (1 Pet. i. 11.) None of them have ascended up to heaven, in order to know the mind and will of God; but I the Son of Man, by right of my divine Person being one with him, have from everlasting ascended up to the eternal height of his incomprehensible wisdom; and descended by special manifestation upon earth to reveal the deep things of God to his children. Therefore, lest you

should think that I am simply a teacher sent of God, or that I am a created finite creature, or that I made a chasm in the Godhead, or left my place vacant when I came out from God, be it known unto you that I am the omnipresent Lord of Hosts, filling both heaven and earth: for I am the Son of Man, who as man and God, am an eternal, immutably unchangeable Person, the Son of Man in heaven, and the Son of Man upon earth. As for Enoch, and Elijah being taken up to heaven, this only confirms the reality of my eternal Sonship, and the infinite power, and ascension of my Person; for they ascended not up to heaven by their own power, but I translated them by my infinite power, which I have with the Father and the Spirit, one God; that angels, principalities, powers, and all men might know, that I the son of man, have as God and man prevailed with the Father from all eternity: for he saw me from everlasting so glorious a Person in the mysterious union of my two natures, he viewed my eternal undertaking, glorious purposes, and finished work so complete, and of such infinite efficacy, that he translated some; while many more received the end of their faith, even the salvation of their souls; being ranked in heaven, in the bosom of my Father, among the spirits of just men made perfect."

*A Tribute of praise, and a thing worthy of notice.*

I wish now to magnify the Lord with thanksgiving, who has given me light, power, love, and divine courage, to accomplish the great design he



has put in my heart, namely, to treat upon this wonderful argument, the Mystery of God. Surely the promise is fulfilled in me, who have sensibly felt my blindness and ignorance; for, "Light hath been sown for the righteous, and gladness for the upright in heart." For he is righteous, who from a feeling sense of his manifold infirmities, acknowledges his blindness, ignorance, and all his other short comings; such, shall never want the true light: for Christ shall be their everlasting light: as he himself saith, John, ix. 39. "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." I can truly say, that ever since I have been writing upon this glorious subject, my soul has been "Like a watered garden;" and the Lord has guided me continually. Guides, I have found none, but Jehovah: for though many have written upon the eternal Sonship of Christ, and the mystery of the Trinity, according to their several abilities given to them, yet it has pleased the Lord, that I should neither imitate, nor follow them. Many have taken this difficult subject in hand, only to set up their own importance, by making a pompous display of their universal erudition; but the glory of the mystery has been hid from these wise and prudent men. Some good men truly have seen the weighty importance of this great argument; but appear to have been afraid of the amazing difficulties which lay in their way, and the incessant labours and toil it requires in prayer, meditation,

searching the scriptures, fasting from sin, watchfulness, and often walking in darkness: so that many have been contented, to advance these great mysteries as truths, without labouring to clear them, to the strengthening of God's people, by removing the stumbling blocks out of the way. Some may think, when they read these things made ready to their hands, that I wrote this book, with as much ease as they can read it; but God only knows; who hath led me through fire and through water, that I have not come out to this wealthy place, namely the Mystery of God, "In whom are hid all the treasures of wisdom and knowledge," I have not come here, I say, without coming through manifold temptations, trials, and spiritual labours: and, behold, O christian reader! so must you, if this book is made truly profitable to you.

I am certainly convinced, that although I feel myself to be the least of all saints, yet great grace hath abounded towards me for the sake of his people: for if the witness of God's Spirit, the testimony of a pure conscience, if the love of God shed abroad in my heart, the testimony also of the unerring word of God, and the influence of the peace of God that passes all understanding, if these, I say, are the divine tokens by which we may know, whether the truth is in us, and has made us free, I may then lift up my hand and heart to the most High God, the Father, Son, and Holy Ghost, and say, "Lord, these tokens thou hast given to me most abundantly, through

faith in thy dear Son, by the mighty power of thy Spirit, who hath shed abroad in my heart the love of these truths thou hast enabled me to write. All glory, praise, and power, be for ever thine. Amen.

I shall cease for the present to bring to view, any more errors against the self-existent Son of God; being fully satisfied, that whosoever shall receive the testimony I have been enabled to bear of him, shall most undoubtedly overcome all errors, lies, and liars. Every teachable, honest, faithful soul, shall tread upon serpents and scorpions, and upon all the power of the enemy, by holding in faith and affection, the immutable nature of One unchangeable Jehovah, the reality of three immutable Persons in one God from eternity, the real existence of Christ from everlasting as God and man, and especially, the mysterious way in which he is as man and God, the Only Begotten from all eternity; the simplest christian, I say, who is equipped with this heavenly armour, shall most assuredly overcome, demolish, grind to powder, and confound, all *Arminians*, *Arians*, *Socinians*, *Sabellians*, *Antinomians*, and all lies and liars, of whatever denomination they be.

## CHAP. VI.

*Containing a few familiar proofs, of the self-existent Divinity of the Holy Ghost, with final Reflections, Warnings and Cautions.*

I repeat again, what I have said so cautiously before, that my labour in prosecuting this profound subject, is not to make plain to the natural man, the manner in which God does exist, which will ever remain a mystery to all men in the flesh; but my intention from first to last, is to defeat those monstrous, abominable, and hell-born notions, the wisest of them have, and do entertain of the Most High. The light of nature, though capable of discerning that God does exist, yet it cannot see, that a Trinity of Persons exist as distinct living agents in one essence of undivided Godhead: for it would never have come into the mind of any man, that God is three Persons, and that three Persons are one God. The mystery of God, being a matter of divine revelation, is therefore not subject to the carnal reason of man, but is the grand object of the faith of God's elect. The manifold perplexities, temptations, and darkness, that the people of God labour under, shew the absolute necessity of strengthening their faith in this great mystery; but as faith comes by hearing, and hearing by the word of God, the word of truth therefore, must be faithfully

handled, that they may grow in faith, and be strong in this most important point of salvation: especially, as wicked men have opposed it in all ages, whose satanic craft must be exposed to contempt. Some have pretended, that the Spirit is the eternal spouse of God; others like *Sabellius* have divided the essence, by pretending, that he was an emanation, or a portion of the eternal Father; others, confounding the creature with the self-existent creator, conceited that the air, and living principle in every creature throughout the world is God, or the Spirit of God. Origen himself, and many more, have erred, concerning the self-existent personality of God the Spirit; by pretending him to be inferior to the Son, and the Son inferior to the Father. All these men were influenced by that cursed thing, called “Philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” God our heavenly Father, preserve us for ever from this heathen spirit of philosophical deceit and nonsense; which has stained the memory of many, who have been reputed as good men. Only consider to what a pitch Mr. Toplady’s fleshly mind must be puffed up, who though he gave it out as his private opinion, yet by corrupting the word of God, attempts to prove, that lions, tigers, serpents, horses, cows, dogs, cats, rats, cormorants, sparrows, maggots, and the whole brute creation, was “subjected to vanity (corruption and death;) *not willingly, but by reason of him who hath subjected the same.* “ *In*

hope," and with a view, *that this very (animal) creation shall likewise be emancipated, from the bondage of corruption, into the glorious liberty of the children of God.* What a field of pleasing and exalted calculation, does this open to the benevolent and philosophic mind!" These are his express words; but alas! they do him no credit; and in him is this saying fulfilled: Eccle. x. 1. "Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour." Had he stuck like David, to the testimonies of his God, he then would not have exposed his folly; but would have remembered, that as every natural "Man is brutish in his knowledge," it is a vain thing, to be enchanted with the sayings of heathen sages. We then should not have been pestered with so many quotations from Plato, Aristotle, Propertius, Horace, and other heathen trappings; which have only a satanic tendency to becloud the mind; as it is written, Prov. xiv 7. "Go from the presence of a foolish man, when thou perceiveth not in him the lips of knowledge." I am certain, that if the good man above mentioned, had by humble prayer, sought for wisdom from his God, he would not have drawn water from such corrupt springs; neither would he have so grossly erred in his application of the word *creature*, to the brute creation. For there is no promise made to the brute creature, but to that poor creature man; who groans in body and soul under the wretched

weight of a body of sin and death; who finds daily a desperate lusting, fighting, and wearisome warfare between flesh and spirit: to him who is created anew in the image of God, (not to brute creatures) is the promise of eternal life made; as Paul saith, 1 Cor. xv. 53. "For this corruptible must put on incorruption, and this mortal must put on immortality." But let us not rake into the ashes of this good man, without reaping some good, by considering, that unless we are enabled to cleave close to the great Prophet of the church, whose word is able and all-sufficient to make us wise unto salvation, we, who find fault, may be left to do worse. Therefore, to the law and testimony, if we wish to know the destiny of brute creatures: for it will inform us, that they were not created to be saved, but were 2 Pet. ii. 12. "made to be taken and destroyed."

Let us therefore, leave those whimsical professors of religion, who have in all ages, endeavoured to perplex and obscure the truth, by bringing in the wisdom of Aristotle, Plato,—and many more heathen productions, as helps to illustrate divine revelation; and have proudly aspired to be esteemed learned and elegant writers, more than to be faithful witnesses of the truth. By the grace of God, I have surely been enabled to count the cost; and I had sooner wear with an afflicted and poor people, the humble garment of contempt, reproach, and be clothed with sack-cloth, (Rev. xi. 3. than be adorned with the embroidered robe of human applause.

I have already spoken much concerning the divine Personality of the Spirit, and I hope that my reader has not forgotten the strong foundation which the Lord enabled me to lay, upon which all God's people must stand, if they wish to make short work with all opposers of the truth. There cannot be a stronger foundation than this: that there is one God, who is IMMUTABLE, having never suffered any change or alteration in his manner of existence; as it is written, Psal. xc. 2. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." But I have proved, that this same Jehovah, has also plainly revealed in his word, that Three divine Persons of equal glory, and dignity, really exist in his undivided essence, and that these are the one self-existent Jehovah. In order therefore, to prove the divinity of the Spirit, we cannot have a shorter, nor a more satisfactory argument than this: (Mal. iii. 6.) Jehovah, is unchangeable, or immutable; but Father, Son, and Spirit, are this immutable Jehovah: it follows therefore, that the Spirit is very, and true God, being essentially one eternal immutable Jehovah with the Father and the Son. I have also shewed from the word of God, that all attributes, perfections, and divine operations in God, are also ascribed to the Holy Ghost; which things are largely set forth in the 11th Chap. so that the Spirit is proved to be the Creator, Jehovah, the Eternal Spirit, and Absolute Lord; being the Omniscient God, the



Almighty, the Omnipresent God ; that he has one infinite Mind and Will with the Father and the Son ; who is also the Searcher of hearts, and the Author of Life ; dispensing all things according to his own sovereign will and pleasure. Now that I have gone thus far, I wish for the further establishment of those who are tossed about with various winds of doctrine, to add a few more scripture proofs of the self-existent Divinity of the blessed Comforter.

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PROOF 1.—*The Holy Ghost is a Divine Person.*

Wonderful is the blindness of wise men in the flesh, who have imagined in spite of the most glaring scripture evidences, that the Spirit is an emanation, a ray of light, or a portion of God, or any such thing : for though irrational inanimate things are represented in scripture as uttering speech, such as the Depth, and the Sea, Job. xxviii. 14.—22. Destruction and Death, as also, the Thistle in Lebanon, 2 Kings, xiv. 9. yet we know them to be figures or metaphors. But the Holy Ghost is not a metaphor or allegory, but a real self-existent personal agent : for all things belonging to a Person, such as real existence, speech, and motion, are absolutely ascribed to him. Consider therefore, that no created subordinate agent or irrational emanation, can speak with such self-existent authority as the Spirit of God does ; as it is written, Acts, xiii. 2. “The Holy Ghost said, separate ME Barnabas and Saul for the work whereunto I have called them.”

In verse the 4th. we read that they were "Sent forth" by the same; and it is most certain, that the act of sending forth men, cannot be ascribed to any thing but to a person. The Spirit is that Divine Person, who, as the Holy Treasurer of the deep things of the Father and the Son, searches, and reveals them unto men: for 1 Pet. i. 21. "Holy men of old spake as they were moved by the Holy Ghost." Is it not written? Acts, xxviii. 25. "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people,"—again, Acts, xxi. 11. "Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle." Christ does by no means call him a comfortable influence, But styles him by way of eminence, that eternal Person, who has undertaken to be the Comforter of his people: saying, John, xiv. 26. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, HE shall teach you all things." The godly and observing reader, will find many more proofs in the word, of the essential Personality of the Spirit, and that as such, he bears witness; see Rom. viii. 16. 1 John, v. 6. Helps our infirmities, by making intercession for us. Rom. viii. 26. Are not these the acts of a personal agent? I conclude therefore, that none but fools, madmen, and satanic influenced heretics, will attempt to hide or contradict such evident scripture testimonies. And who but blind idiots, will attempt to prove, that the Spirit of God, as touching his personality is not Jehovah, the om-

niscient God? Where will such foul spirits find solid ground to build their false arguments upon? Not in the word of God: for it evidently grinds them and their lying cavils to powder and dust; saying, Isai. xl. 13. "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him;" If the Spirit had been a created agent inferior to God, the answer would have been, "God hath directed him, and hath been his counsellor;" But no where in scripture has ever such an answer been made; on the contrary, we read, that he is the Spirit of Wisdom, Understanding, Counsel, and Might, not by derivation, but of himself, as the self-existent omniscient God: for if he took counsel with none, then it is evident, that neither God, nor any created agent could instruct him, or teach him the path of judgment; because he himself is the one God of infinite knowledge and understanding. Are there two, or three Gods then? By no means: there is but one God, even the Spirit of underived wisdom, who with the Father and the Son, is the God of infinite knowledge. But some affirm that the Holy Ghost is inferior and subordinate both to the Father and the Son, because he is sent and proceeds from them, and doth not act by his own authority; according to this saying of Christ, John, xvi. 13. "For he shall not speak of himself; but whatsoever he shall hear, that shall he speak." —Ignorant men do stumble through unbelief, because they cannot see the mystery of the Trinity, nor this Trinity in unity. Consider there-

fore, that the Spirit is one eternal God with the Father and the Son, and as God, knows the deep things of both Father and Son; and he knows the eternal counsel and purposes of God, not by revelation, or communication; but by unity of infinite Godhead, attributes, and purposes; so that the wisdom, knowledge, power, and eternity of God, is truly the wisdom, knowledge, &c. of the Spirit; because he is inseparably one essence of undivided Godhead with the other Persons. The Apostle Paul well understood this mystery, when he uttered these important words: 1 Cor. ii. 11. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." Therefore I conclude, that the Spirit searcheth and knows the deep things of God, because he is in God, and is God. But the wondrous things of God, would have remained a profound secret to all created understanding, had not the Spirit as a distinct Person revealed them: for this is the office he has taken upon himself, that as a divine eternal Person, distinct from the Father and Son, he would distinctly and personally teach, speak and reveal, all the deep and glorious things he has seen and heard, as being one God with the Father and the Son. This is the truth in the sight of God, and blessed is he that loveth and understandeth this mysterious point; but whosoever cavils against and resists this exposition, let him be accursed.

PROOF 2.—*An answer to those, who say that the Spirit is not called God, any where in the Scriptures.*

The word of God has really furnished us with a very remarkable instance, in answer to the above objection, where Peter said to Ananias, Acts. v. 3. 4. “Why hath Satan filled thine heart to lie unto the Holy Ghost?—Thou hast not lied unto men, but unto God.” Here we see evidently, that the Holy Ghost is really called God, and no man can contradict the following arguments.

*Argument 1.* Ananias lied unto God, who was in Peter, but God, unto whom he lied is the Holy Ghost, therefore the Holy Ghost is God. Or it may be constructed thus: Ananias by lying unto Peter in whom the Holy Ghost was, lied not unto men, but unto God, who was in Peter; therefore the Holy Ghost is God.

*Argument 2.* John iii. 24. “And hereby know we that he (God) abideth in us, by the Spirit which he hath given us.” It is most evident therefore, that wheresoever the Spirit is, there also God doth abide; but how could this be true, unless the Spirit was essentially one God with the Father and the Son? Again John saith, John, iv. 13. “Hereby know we that we dwell in him, (God) and he in us, because he hath given us of his Spirit.” It follows therefore, that as the Spirit dwelling in a man, gives him spiritual knowledge that God is really abiding in him, the Person of the Spirit is thereby proved to be one God with the Father and the Son. For how could God manifestedly dwell in any man through

the Spirit, if the Spirit is absent from the Godhead, and not a self-existent Person in the unity of God? but it is clear, that the Holy Ghost is God, and that wheresoever the Spirit manifests himself, there also is the Father and the Son, one God, even as Paul saith, Eph. ii. 22. "In whom (Christ) ye also are builded together for an habitation of God through the Spirit." This proof therefore, is most establishing and sweet to any experienced Christian: for he may with holy boldness say, "I know that the Spirit of God has convinced me of my sins, by searching my heart; he also helps my infirmity in prayer, by making intercession for me with groanings which cannot be uttered; he searcheth moreover, all the deep things of God, and sheweth them unto me: and hereby do I know, that God dwelleth in me, and walketh in me, by the Spirit which he hath given me."

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PROOF 3.—*That the Holy Ghost is the true object of worship.*

It is written, Deut. vi. 13. Thou shalt fear the Lord thy God, and serve him,—ye shall not go after other Gods, of the gods of the people round about you; (For the Lord thy God is a jealous God among you.) With this sore and great and strong sword, did our Lord Jesus Christ slay the dragon; saying, Mat. iv. 10. "Get thee hence, Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." Nothing is more abominable in the sight of God

than to build temples, and to consecrate them to any, but to himself; nay, he has declared, that he dwelleth not in temples made with hands, but Isai. lvii. 15. "With him that is of a contrite and humble spirit,"—Zion, or his elect people is the living temple, that God hath pitched and not man; as he has said, "Here will I dwell for ever." The bodies of the saints is the temple that the scriptures have ascribed to the High and lofty One that inhabiteth eternity; as it is written, 1 Cor. iii. 26. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? But it is most evident, that the same word of truth, has, without making any difference, ascribed the same holy temple to the Person of the Holy Ghost; saying, 1 Cor. vi. 19. "What? Know ye not that your body is the temple of the Holy Ghost?" I conclude therefore, that as God has but one temple, which is sanctified by his presence, where he alone is to be worshipped, that it would be most abominable idolatry, to ascribe the holy temple of the jealous Jehovah to an emanation, or a ray of light, or to a Spirit which is inferior in essence, dignity, and glory to himself: therefore, as he will not give this glory to another, nor his praise to any created power whatsoever, we must 1 Cor. vi. 20. "Glorify God (the Holy Ghost) in our body, and in our Spirit, which are God's:" and say, with the scriptures, that as our body is declared to be the temple of the Holy Ghost, he is most assuredly the Lord our God; who alone is to be worshipped and served as an

eternal self-existent Person, in the unity of one essence of immutable Godhead. How can any man escape the damnation of hell, who denies the essential Divinity of the Spirit? For nothing can be more evident, and more soundly proved by the Apostle, who as soon as he has declared that our body is the temple of the Holy Ghost, immediately styles him that only true God, who is to be worshipped and glorified as such in his holy temple; saying, "Therefore glorify God in your body and in your spirit, which are God's." Let no man therefore, be afraid to worship the eternal Spirit, and to pray unto him: for he is with the Father and the Son, the true God and eternal life.

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PROOF 4.—*Shewing that the Holy Ghost, though called the Spirit, is nevertheless the self-existent God himself.*

The *Arians* and other enemies of the self-existent Godhead of the Holy Ghost, pretend, that he cannot be God, because he is only called the Spirit of God. These men being deceived by Satan, reason after the flesh, which profiteth nothing; but if we reason after the Spirit and his unerring word, we shall stand for ever. Let us therefore consider again this scripture: 1 Cor. 2. 11. "For what man knoweth the things of a man, save the spirit of man which is in him? so the things of God knoweth no man, but the Spirit of God." Can any man in his senses prove, that the spirit of man, and the man himself are two different essences, natures, or beings; are they not one man? so likewise the Spirit of God, and



God himself are one Supreme Being, one undivided essence of Omniscient Godhead. Therefore as a man's spirit, knows that man's thoughts and purposes, because his spirit is in him, being one nature of man with him, so also does the Spirit of God know all the thoughts, purposes and deep things of God; because he is in God, being one nature of eternal Godhead with him.

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**PROOF 5.**—*Shewing that the Spirit is not inferior to God.*

This is the snare, and the suitable trap, in which the Devil catches heretics: he allures them to resist the truth, by making them furiously to argue from single passages of scripture. Thus they contend that the Spirit of God, is not the most High God, because they suppose him to be under the control of God's will, which error they attempt to found upon this scripture: Heb. ii. 4. "God bearing them witness, both with signs—and gifts of the Holy Ghost, according to his own will." But I have already proved (Chap. II. Proof 10.) that the will of God, is the will of a Trinity of Persons, and that the spirit as a Divine Person in God, has one sovereign will with him; as it is written, 1 Cor. xii. 11. "But all these (administrations and operations) worketh that one and self-same Spirit, dividing to every man severally as he will." If the Holy Ghost therefore, worketh all things as he will, he is not subservient to the will of another; but has one sovereign absolute will with the Father and the Son, which three divine Persons are that uncon-

trolable God, who, “Worketh all things after the counsel of his own will.”

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PROOF 6.—*Shewing that the Holy Ghost is the Supreme God, in spite of all the cavils of infidels.*

When *Arians* and other proud opposers of the truth, are beaten out of the field, by the former proofs, they will return again, and most astonishingly expose their deep ignorance, folly, and hellish malice: for although they see the truth, yet their furious enmity hardens them to oppose it to their destruction; as it is written, 2 Tim. i. 2. “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils? speaking lies in hypocrisy; having their conscience seared with a hot iron.” They will with the utmost craft, endeavour to subvert the faith of the weak, by pretending, that as the Spirit is said to be *sent*, to *proceed*, to be *poured out*, to be *given*, he cannot be the one Supreme God: for say they, God cannot send himself. If God was but one person, this lying representation might have some appearance of probability; but such weak and impotent cavils, are soon brought into contempt, when those who make them, are put in mind, that Jehovah has no where said, that he is but one Person: for he has solemnly declared himself to be three Persons, and yet but one God; as I have indisputably proved in this book. If God then is three Persons, it is most evident, that the Father who is God, can pour

out, or send the Spirit, who is God. The Person also of Christ, who is God, can send, or give the Person of the Holy Ghost, who is God. There is no difficulty here, to an honest mind, that is furnished with the faith of God's elect.

The prescribed limits of this book, will not permit me to add those many convincing proofs of the essential Divinity of the Holy Ghost, which might yet be brought from the scriptures? but those few I have been enabled to bring, are more than enough, to silence all gainsayers whatsoever; but if any man will yet be contentious, then let him be contentious still. It is a common saying, that there are none so blind, as those who will not see; this is really applicable to all those malicious opposers of the mysteries of God; who, though they are not void of natural understanding, yet are they not ashamed by their foolish reasonings, to make themselves appear like idiots, or destitute of even common sense. The ground of all controversy with respect to the right knowledge of divine things, are the scriptures? Therefore, "If any speak, let him speak as the oracles of God." Upon this ground we have a manifest advantage over all those, who have ever attempted to disfigure the mystery of the Trinity; but if they begin to deny the scriptures, then we may as well contend against brutes, as with such: they are no more worthy of any attention.

*Reflections, warnings, and exhortations.*

I am not so left of God; as to suppose, that this book will make many converts to the truth:

for I am persuaded, that by far the greatest number will not be able to understand it. The very cold reception the first part has met with from some, has convinced me that they were but strangers to the power of the mystery of God, as well as to the manifold temptations and perplexities the people of God labour under with respect to the Trinity. Others again, whose pride will never suffer them to acknowledge their need of being taught, (though they profess great love to me, and are men of property,) yet they have borrowed the book, that they might furnish their heads and tongues with those arguments they could not meet elsewhere. The enthusiasm, depravity, pride, and detestable arrogance of dissenters in general is inexpressible; they make manifest their sin as Sodom, while they despise others: for by their pride, deep ignorance, and covetous practises, they dishonour God, his cause, and make the very name of religion to stink; as it is written 2 Pet. ii. 2. "By reason of whom the way of truth shall be evil spoken of." How can we suppose, that men that have the love of money, the root of all evil within them, who pull down barns, to build greater, whose inordinate affections to their offspring leads them (notwithstanding their covetousness) to set them off in all the wanton fashions, and foolish trappings of a wicked generation, and yet groan on the other hand, at the moderate charge of a few seats at a place of worship, I say, it is no marvel that such, should shift away from the true light

which makes manifest, their form of godliness without the power. Christian reader, be not surprised, nor dismayed to hear such wretched partisans of Mammon, call the Mystery of Godliness "Errors, that they wish by no means to support." Notwithstanding the many wonderful experiences they can relate to you, the amazing light they appear to have, whereby they may move you to great spiritual jealousy, by their seeming correct and shining accounts of a work of grace upon their hearts, yet you have greater reason to fear and to tremble at their doubtful state, than to envy it: "For he that hateth reproof shall die." Remember that as the Jews gnashed with their teeth on Stephen, and stopped their ears, when he told them that he saw "The heaven opened, and the Son of Man standing on the right hand of God," so also do these, speak evil of things they understand not, and shall utterly perish in their own corruption. "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsayings of Core." Be not deceived; for these brute beasts rage not so much at the doctrine of the Trinity, and the eternal will of God, as they do at the power: for had I gone the same way to work with many, who have written on those mysterious subjects, they would have had no ground of offence; but their infernal enmity is roused, because a good and a gracious God has enabled me indeed to exalt, and glorify the infinite majesty

of Father, Son, and Holy Ghost, by bringing forth such heavenly experiences, such holy and heart felt communion and fellowship with those ever blessed Persons, so that their carnal minds and hearts being moved with indignation, malice, and envy, they have conceived all that abundance of deceit, which they bring forth in word and in deed. And pray, what is all this for? surely, it is to hide the secret testimony and consciousness they have in their hearts, that they are destitute of those sweet tokens for good, neither have an heart to seek after them. Such are like reprobate Saul: for "They see and know that the Lord is with me (like a mighty terrible one) and they become enemies to me continually" 1 Sam. xviii. 28. None of them dare confront me; but like dogs, they bark at a distance: for when they are near, "They dissemble their hatred with lying lips, and lay up deceit within them; when they speak fair, believe them not: for there are seven abominations in their hearts. Whose hatred is covered by deceit, their wickedness shall be shewed before the whole congregation." (Prov. xxvi. 26.) These are that wicked generation of poisonous serpents, who after all their flourishing profession, are yet stiffnecked and uncircumcised in heart and ears. Do they not now resist the Holy Ghost, even, as their fathers in wickedness did? For as the Jews received the law by the disposition of angels, and kept it not, so also have these nominal Christians received the law of faith by the ministry of Apostles, and Ministers sent

of God, and keep it not; but "like a disobedient and gainsaying people, they turn from the holy commandment delivered unto them." Thousands and tens of thousands in our awful days, are, it is to be feared, under the fearful condemnation of doing despite to the Spirit of Grace; who flatter themselves in their own eyes, until their iniquities becoming hateful in the sight of God, they shall be evidently sealed up to the day of wrath, with a "Behold, ye despisers, and wonder, and perish, for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts, xiii. 41. This work is the wondrous work of a glorious immutable Trinity, in the Unity of one Jehovah: which I have through grace fully declared in this book, by doctrinal, experimental, and most invincible scripture proofs, which many such proud and ignorant professors, shall in no wise believe, till in hell they shall lift up their eyes being in torment:

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*An address to my beloved little flock, over which the Father, Son and Holy Ghost, one ever blessed friend and loving Jehovah has made me an Overseer and Minister.*

Consider what an unspeakable blessing it is for you, brethren, beloved of God, that while these mysteries are hid from the wise and prudent, it has pleased the Father of mercies to reveal them unto such insignificant creatures as we are in the eyes of a proud professing race; who, are altogether insensible where they are going. It

also has rejoiced my heart greatly, that the Lord has opened your eyes to see, and your hearts to receive those heavenly truths, which so many reject to their destruction. I have been favoured with singular consolations, amazing displays of everlasting love, and soul ravishing views of the unspeakable Mystery of God, while from time to time, I have been led by the good spirit both to preach and to write upon this glorious subject. I have sown these things in many tears of of gratitude, contrition, joy unspeakable, holy triumphs, and agonizing prayers, and supplications; and the Lord also has given me the sweet consolation, by causing me to reap the fruit of my labour, so that I have not ran the heavenly race in vain. Seeing therefore, that you have received these things in faith and love, see that ye increase more and more. Be not wise in your own conceit; but know, that real humility, poverty of spirit, and a sense of native ignorance, are the golden pipes, through which the eternal wisdom of God in Christ, flows to us by the eternal Spirit. As God has in mercy made you of a teachable spirit, to receive with meekness the ingrafted word, I have this confidence in you, through Christ, that you will readily receive the word of exhortation.

I exhort you therefore, in the name of our Lord Jesus Christ, that ye be not moved from the soul-establishing things written in this book: for many instruments of Satan have already resisted, and will continue in their opposition to these things. Some poor foolish creatures, with scarce-



ly half a grain of common sense, have already passed sentence upon the first part of this book ; saying, " Mr. Burrell is a poor divine." Others have said, " It is full of errors." You will find many, who can scarcely read or write, much less understand the deep reasoning and arguments made use of to clear so profound a subject, yet these poor satanic influenced creatures, being lifted up with pride, will also belch out their corrupt words against those things, which they have never been spiritually qualified to understand. Every instrument of hell is dangerous, whether learned or unlearned : for the Devil who is in them, is very strong, and as a roaring lion seeks whom he may devour ; therefore, despise none ; but either depart from them, when you perceive not in them the lips of knowledge, or in much meekness and godly fear, desire them to bring forth their scripture proofs, and to make good their bold attacks, by clearing up with solid arguments the ground of their opposition. Thus by simply asking a few sober questions, you will find many utterly incapable to shew you why they find fault, and they will soon leave you alone, (John, viii. 24.) to wonder at their madness and ignorance. Beware of your natural heat and warm temper : for there is no promise made to that ; but the heart going up in faith to a Trinity of Persons in one gracious God, and a mouth and wisdom given to ask a few questions, this will settle the point to admiration : for (Isai. xli. 15.) God has promised to make you a new sharp threshing instrument

having teeth, with which you shall be enabled to divide and grind to powder their fleshly notions as easily as you do your daily food.

Some on the other hand will seek to perplex you, and with some shew of wisdom, and much more impudence will tell you, that the passages you bring in defence of the truth are not properly translated. In order to silence these pretenders to learning, ask them to shew you the places and words which will bear another reading, and you will quickly see the mask of erudition fall from their face, and old ignorance will soon frame this excuse, "I have been told so." Brethren, be not deceived: for if your faith is not to be settled in this important point of your salvation, till you are become proper judges of Greek and Hebrew niceties, you would most certainly be exposed to perilous judgments, and finally die in your sins. These are some of the innumerable traps, in which many are caught: "But God is faithful, who shall stablish you, and keep you from evil." Be not therefore, afraid of the revilings of wicked men in a profession: for when their measure of spiritual wickedness is full, "The worm shall eat them up like wool. The hard speeches which they utter, shall fall upon their own heads; and my soul shudders at their present state of hardness, as well, as at the horrible tempest of wrath that shall overwhelm them.

Finally Brethren, be strong in the Lord, and in the power of his might; and though some have daubed the margins of my books with unlearned

and foolish remarks, and others have said, that "Zion's way marks, and Zion's Traveller are fit to be bound together." While others have affirmed that "The Mystery of God, was enthusiastic nonsense, and unintelligible jargon." yea, even some friends have stumbled at some expressions in this book;\* yet let not all these wiles of the Devil prejudice your minds against those glorious verities, which the captain of our salvation, has enabled me to defend with such

\* This assertion in the 1st part of the mystery of God, Chap. III. Proof 8. "Man was made in the image of God; upright, and a free agent in that very God who is a free agent; but he sinned against him, by departing from the Godhead." I say, this stumbled a friend of mine; who it should seem, could not make out how Adam could be a free agent in God, nor how it could be said with any propriety, that by sin he departed from the Godhead. The novelty of expressing those ideas, does not however, invalidate the truth of the assertion: for Adam certainly was a free agent, else how could he be responsible to God, yet he was not an independant free agent being not self-existent; but was united to his God by the law of Love; even as a wife is to her husband; as it is written, Jer. iii. 20. "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord." Is not this said in allusion to the covenant of works which God made with Adam, and renewed afterwards with his seed in the wilderness, saying, Jer. xxxi. 32. "Which my Covenant they brake although I was an husband unto them saith the Lord." Did not Adam depart from God the Father by disobediently casting his word behind his back, and by despising Christ, (shadowed forth by the tree of life) and by grieving the Holy Spirit? And was not this departing from the Godhead? And while Adam walked in perfect unity and love with his God, as a wife with her husband, was he not one with him; being really a free agent in his God by union, and as such the image of his maker? Who then can object to the expressions I have made use of, seeing that they are both sound, as well as they are mysterious? Pray therefore for light.

burning love and zeal. Think not that you are complete masters of the subject, for reading the book once over; but let it be your constant companion, and by prayer and supplication, diligently seek, ask, petition, and earnestly groan after the glorious power and love of those truths. If you are thus spiritually led to seek after these realities, as for those hid treasures which are alone worth having; Prov. -ii. 5. "Then shall you understand the fear of the Lord, and find the knowledge of God. "For the Lord shall ripen your judgments, and extend your views in such a marvellous manner, that the very names of those Most Holy, Divine Persons in one gracious God, shall be as ointment poured forth. Therefore, I intreat you in the Lord, that you be not slothful, but daily seek to have an unctious experience of the Father's love, the wonderful grace of our Lord Jesus Christ, and the sweet communion of the Holy Ghost. Beg of God, to give you a sanctified memory, that you might retain and become masters of the holy arguments and mighty scriptures, which like sharp goads shall confound your adversaries, and drive them to shame and contempt. Beware of a spirit of pride, which Satan will not fail to puff you up with: for if he can get an advantage over you here, and is not vigorously counteracted by confession and prayer, your progress in knowledge will be in vain: but if it leads you to humility, and holy admiration, that God has opened your blind eyes to see such wonders in his law, then shall

you eat and be satisfied, and praise the Lord who has dealt so wondrously with you: "For with the lowly is (this) wisdom."

### BEWARE, AND TREMBLE AT SATAN'S WILES!

For if by God's special grace, you are inflamed with holy desires and love towards this important subject, and discern it to be that unfathomable mystery in which "Are hid all the treasures of wisdom and knowledge;" if you are fully determined "To give earnest heed to the things which you have heard, lest at any time (you) should let them slip," Satan will not fail to give you all the trouble and annoyance he possibly can.

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*1st. He will damp your zeal, by means of Heretics, and sluggish professors.*

If at any time you have made a considerable progress in the experimental knowledge of the love of God, the grace of our Lord Jesus Christ, and the communion of the Holy Ghost, and feel yourselves built up, as well as armed with those mighty proofs from scripture, which you think altogether invincible, yet to your grief and astonishment, you shall hear of some, who are so completely under the influence of the Devil, as to seal openly their own damnation, by inserting in the newspapers, that they are going publicly to prove, that there are not three Persons in the Trinity, and that Christ is neither a divine Person, nor the supreme God that bought us. A tender hearted christian, when he hears such

horrid blasphemies as these is exceedingly shocked: he finds himself not altogether proof against such hellish attacks against the truth; because of the corrupt principle within himself, which takes the devil's part, and causes his soul to sink in despondency, filling him with many doubts and evil questionings. Some however, are not so easily moved when the truth is so impudently reviled; "But their strength is firm. They are not in trouble as other men; neither are they plagued like other men." This is mostly the case with such, who receive the form of the truth in the letter, and having no real change of heart, nor untuous experience of the work of a Trinity of Persons upon their hearts, they are not aware that their boldness and fortitude is fleshly, and shall give way in the hour of temptation. A good man has first the heretics within his own heart to overcome, and if he can by prayer, confessions, and earnest wrestlings prevail against his own doubts, fears, and confusion, he shall most certainly overcome all heretics; and their deadly poison shall not hurt him. Think it not strange therefore, that even in protestant countries, where the truth of the mystery of the Trinity is clearly defined in books, as well as established by law, that many public blasphemers shall escape unpunished. Let us not think however, that God is an unconcerned spectator, or wants power to execute vengeance upon the ungodly; But in his long-suffering, he only waits until they have filled up the measure of their iniquities: for whatever fools may think, yet

“ Their judgment now of a long time lingereth not, and their damnation slumbereth not.”

When the Devil finds, that you are not moved from the mystery of Godliness by his horrid outcries, he will quickly change his battery, and assault you from another quarter, where he hopes to find you off your guard. You shall now be introduced into the company of some of your old friends, whom you formerly esteemed as men of profound judgment, “ Famous in the congregation, men of renown ;” who shall not fail to blunt the edge of your zeal and love for a time ; nay, some have already been served so by such, who, when they have been asked, whether they had read the *Mystery of God*, have answered with the greatest indifference, saying, “ The Doctor has largely written on the *Trinity*, and I think that there can be nothing added to it.” Others have in a similar manner given it as their opinion, that in all ages, many have been ambitious to write upon that sublime subject ; it has been handled over and over again, by men of the greatest abilities, and we have no end of treatises on the *Trinity* ; nothing new can be said on the subject.” These seemingly sober answers have a wonderful effect to wound an honest mind : for such men are the Devils buckets ; out of which he endeavours to pour cold water, upon the holy flame, that a lively faith in the *Mystery of God* doth produce. *Rev. xii. 15.* “ Can the north wind blow, and you not feel the cold ? so such cold, lifeless, and dead speeches freeze the heart : “ For evil commu-

nications corrupt good manners." But if you talk to such earthly minded men, about. "The piece of ground, the five yoke of oxen they have bought, and the new wives they have married," Luke, xiv. 19. you shall find them full of life and spirits on those subjects: "For they that are after the flesh do mind the things of the flesh." Brethren, look up to him, who is able to keep you from falling into the same dead sleep they are in; that you may not be deceived nor cast down, by their arrogant pretensions, of being masters of the subject: for as sure as there is an omniscient God, who knows the hypocrisy of their hearts, there is not one of them all, knows what he says, nor whereof he affirms. Only ask such a poor self deceived creature, whether he has compared the books together, and to point out to you, where the author has stolen the word of the Lord from his neighbour, or wherein the impertinence consists in writing on the same subject, if it materially differs from many, as to real information, profit, and edification, of God's people. "Prove all things;" and answer a fool according to his folly, lest he be wise in his own conceit: for by doing this in the fear of God, and by thus trying the spirits whether they are of God, you shall resist the Devil, unmask the hypocrite, and save yourselves from many sorrows, doubts, and sinking fears, when their vain shew of wisdom shall forsake them, and old ignorance shall evidently appear. "Be wise as serpents:" for by simply asking a few home questions, you shall



discover their nakedness, ignorance, and enmity : for when any one of them is urged to give you an answer, he will not fail to say, "I have not read much of the Mystery of God, neither can I call to mind exactly what the Doctor says on the subject, but a friend of mine, who has well examined them both, says, that nothing new can be written on the subject ; however, when I shall see you again I shall be prepared to give you a better answer." Thus will many shuffle off, and take good care to avoid your company for the future ! and you shall bless God, when he has thus discovered to you their rotten foundation to the neck, who like fools, "Answer a matter before they hear it." Prov. xviii. 13. Take care not to judge of them by their outward stout appearance : for if you could but see the misery within, and the deep wound a few godly answers have given to them, you would plainly see that "The ungodly shall not stand in judgment, nor sinners in the congregation of the righteous." However you are not likely to be troubled with them any more : for they "Shall see that thou art called by the name of the Lord ; and they shall be afraid of thee." Deut. xxviii. 16. Woe unto such Churls ! for they speak villany, and in heart work iniquity ; they practice hypocrisy, and utter error before the Lord. Now consider carefully, the wiles of the Devil their father, who is in them, and speaks by them ; is it not to rob you of the Grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost ? Is it not, as

God saith, Isai. xxxii. 6. "To make empty the soul of the hungry, and (to) cause the drink of the thirsty to fail?" Be not deceived: for if the work of a Trinity of Persons was upon their hearts, they would sweetly join with you, in singing the high praises of those divine, self-existent Persons, in one Lord God of Israel. They neither understand the Doctor, (as they please to call him) nor any body else, that is led by the Holy Ghost either to write or speak experimentally on the subject: for after twenty or thirty years profession, this is all they have learned concerning the unspeakable Mystery of the Trinity; mark it well, and be astonished; they have been brought to give a human assent and consent, That THREE ARE ONE AND ONE IS THREE: further, they have not attained. Let no man think me too severe in my judgment against such: for as long as they would appear to be rich and increased with goods, and have need of nothing; I say, while they earnestly seek for a name, that they are alive to God, while they pour contempt upon the real hidden power of the Mystery upon the heart, I must according to Christ's testimony, pronounce all such prevaricating professors, to be truly "Wretched, and miserable, poor, and blind, and naked, and dead." Rev. iii. 1—17.

Finally, the Devil will not fail to perplex women, and others who feel the weakness of their judgment, saying, "You see, what a very great deep the Mystery of the Trinity is? it is only fit for men of strong parts and abilities: for since you have

endeavoured to consider it, you have found ten times more confusion than before: you had better leave such a difficult subject, to such who are able to understand it." Brethren, give no place to the Devil; but remember for ever, that the mysteries of the kingdom are not revealed to men of parts and natural abilities: for they are "Hid from the wise and prudent; but are revealed unto babes," "The race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill;— But the lame take the prey." Remember that the church of the living God has this promise: "All thy children shall be taught of the Lord; and great shall be the peace of thy children." Isai. liv. 13. Now consider, and let us give thanks at the remembrance of his holiness, who has fulfilled his word unto us: for he has really taught us, by enabling me to set forth the Mystery of God after a godly manner; he has not set me at it in vain, but for the sake of his people, to whom he has absolutely promised, that "Wisdom and knowledge shall be the stability of thy times, and strength of salvation." Seeing therefore, that all his children are to "Know him, from the least to the greatest of them," let us take courage, and continually plead those exceeding great and precious promises, whereby we are made partakers of the divine nature, and has given us an understanding to know him that is true. I conclude now with this tremendous observation:— that if the things I have

so boldly advanced and proved from the word of God, are not those truths which are absolutely essential to your salvation, then have you believed a lie; I must be an impostor, and heaven is shut against you. But if "The Lord God and his Spirit hath sent me" to clear up those truths, by removing many stumbling-blocks out of the way of God's people, then consider with me; "Stay yourselves and wonder" at the mad opposition of ignorant, sleepy, drunken, ENVIOUS, non-commissioned preachers, and their simple and besotted hearers! Where are they all, who believe the lying insinuations of greedy dogs, and of foolish shepherds that cannot understand? where are they, but in the depths of hell? Brethren, consider, for if my report is true, and you reject it, you are lost for ever: if on the other hand, I hold an error, you are destroyed without remedy. O what a perplexity! what shall a poor creature do, who earnestly desires to know the truth? cease from your own wisdom, and from all men; pray to your Father who seeth in secret; entreat the Divine Prophet to give you spiritual light, call upon the Spirit of wisdom and understanding, and the God of all grace shall give you light, power, establishment, and an unctuous experience; so shall you praise him with me for his wonders, ascribing all wisdom, power, and everlasting thanks to the Father, Son and Holy Ghost, one Faithful Jehovah. Amen.

